

LADIES' & GENTLEMENS

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ETIQUETTE



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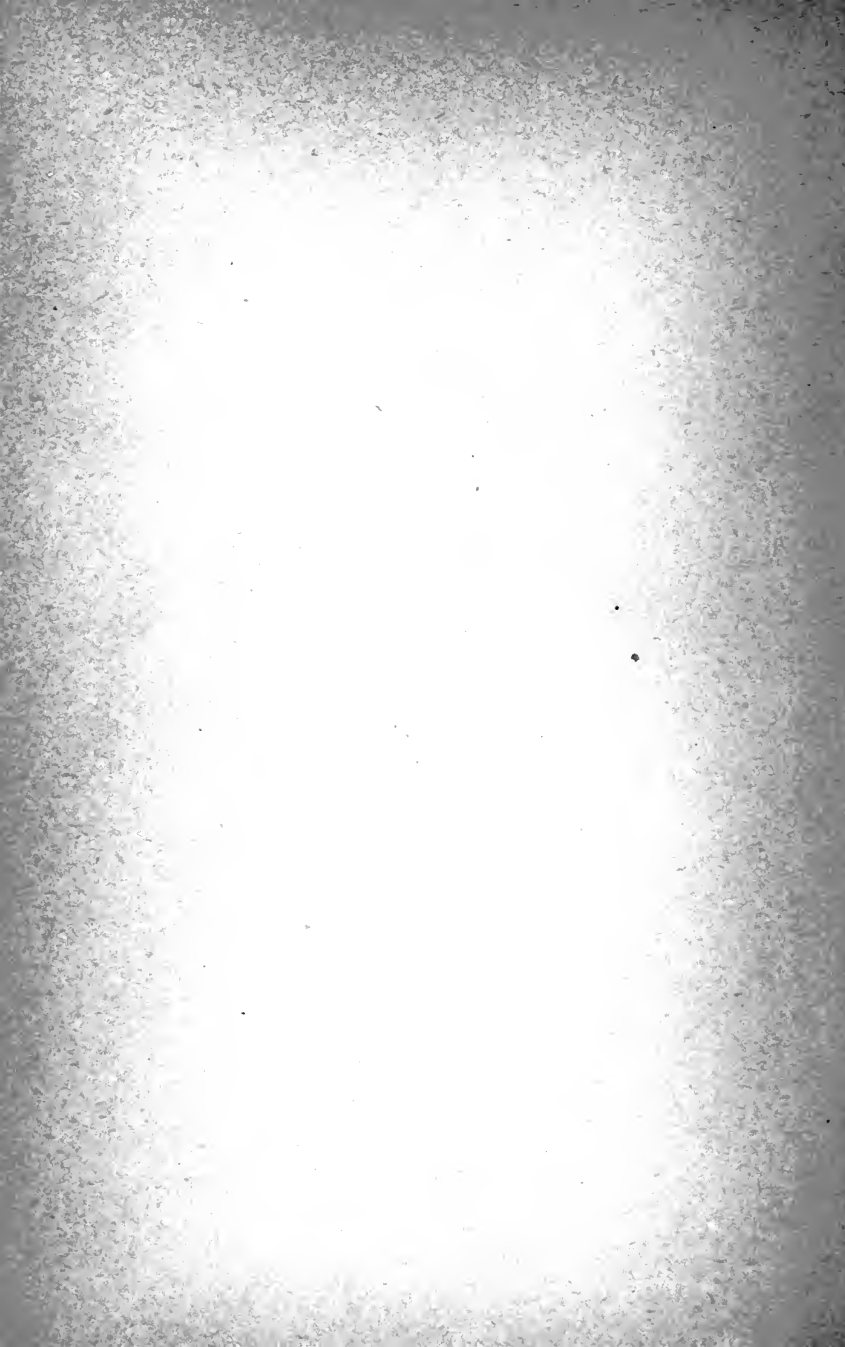
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THE  
LADIES' AND GENTLEMEN'S  
ETIQUETTE:

A COMPLETE MANUAL OF THE MANNERS  
AND DRESS OF AMERICAN SOCIETY.

CONTAINING  
FORMS OF LETTERS, INVITATIONS, ACCEPTANCES AND  
REGRETS.

*With a Copious Index.*

BY MRS. E. B. DUFFEY,

AUTHOR OF

"WHAT WOMEN SHOULD KNOW," "NO SEX IN EDUCATION," ETC.

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"Wisdom and virtue are by no means sufficient, without the supplemental laws of good breeding, to secure freedom from degenerating to rudeness, or self-esteem from swelling into insolence; a thousand incivilities may be committed, and a thousand offices neglected, without any remorse of conscience, or reproach from reason."—DR. JOHNSON.

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## PREFACE.

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WE have so long borrowed our manners, like our literature, from the Old World, that we have become thoroughly imbued with the feeling that what is not European—what is not at least English—cannot be proper and right in the conduct of life. But now, in the hundredth year of our national existence, it is time we began to realize the fact that we are perfectly capable of depending upon ourselves in matters pertaining to both behavior and dress. Our civilization is American; our progress is American; and, all unaware of it as we are, our development of the finer and gentler traits of character is just as truly American. We should understand that the American gentleman, though he may be lacking in the exceedingly polished, almost subservient, outward forms of politeness of the Frenchman—though he may not be so self-asserting and condescending as the Englishman—is just as true a gentleman; and

the type which he presents should be more acceptable to the American people. Underneath an occasional appearance of brusqueness is hidden an even greater respect for women—that touchstone of true gentility. Our national institutions themselves teach men to respect one another as those of no European nation do.

There is an unwritten code of manners in our best American society, and there is no better code on the face of the earth. To afford those whom untoward circumstances have placed outside the pale of this true democratic nobility an opportunity of acquiring the culture and ease of deportment which is there found, this book has been written. That its basis is English cannot be denied, since our very civilization has an English foundation. But this has been Americanized to suit American customs, institutions and ideas. It is not a book whose injunctions are to be regarded as the puppet automatically obeys the will of its constructor. Its precepts, founded as they are upon a commendable self-forgetfulness and a respect for the rights and duties of others, should be learned literally by heart, that their manifestations may flow spontaneously from the individual.



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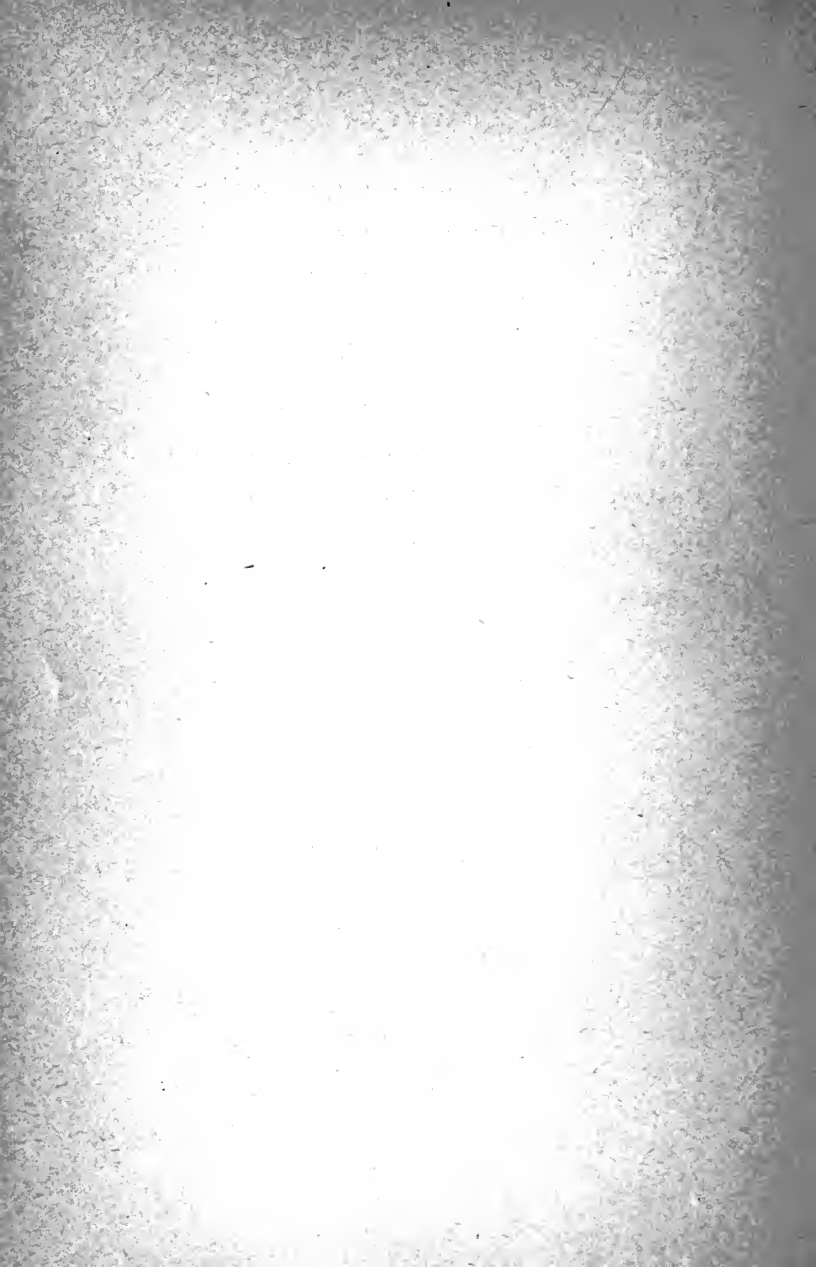
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# BOOK OF ETIQUETTE.

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## PART I.

### ETIQUETTE FOR GENERAL OCCASIONS.

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#### CHAPTER I.

##### *INTRODUCTORY.*

**C**IVILIZATION may be defined as that process of social culture which removes men and women from the natural or savage state into one wherein are called out those higher moral and intellectual qualities and capacities which in the uncivilized individual are only in an embryonic condition.

I know that exception will be taken to this definition by many who are unwise worshipers of Nature in her crudest manifestations, and who think that only right which is primitively natural. But let us consider. In the natural state man is a savage. He wears only sufficient clothing to protect him from the inclemencies of the weather. Though eating constitutes one of his greatest enjoyments, he has not yet invented any of those arts which refine and intensify it, but finds sensual pleasure in the mere gluttonous satisfaction of appetite. In his purely

natural state he seeks a lair amid the rocks like the wild beasts. A little development teaches him to gather together branches from the forest and reeds from the marshes with which to build himself a rude hut as a protection against two-footed and four-footed enemies during the unconscious hours of sleep. To eat and sleep, and to leave others behind him who shall go on eating and sleeping, is the sum-total of existence to the savage man. He knows nothing of law or order, of beauty or science. Selfishness is the first law of his being. Some philosopher has said truly that the most important question between primitive men was, "Can I kill thee, or canst thou kill me?" Might is right; the weaker submit to the stronger, not merely in the manner in which we—with our thousands of years of gradually-increasing civilization, cultivating our intelligence and humanity and moulding our ideas—understand submission, but to the degree of suffering indescribable indignities and cruelties, and even death, at the hands of the party in power. The weak are the lawful prey of the stronger; all women are the slaves of all men, the sport of their caprices, their beasts of burden, and the foil by which man demonstrates his masculine superiority.

The inferior condition of woman, it is curious to remark, is the last trace of the natural life of man to disappear before the encroachments of civilization; and those who maintain the "natural" inferiority of women are right in so far as they state the actual and

undeniable condition of things in an untutored natural state of humanity. However, it is a condition which properly accompanies the lair, the hut and all other savage accessories.

A book of this kind is hardly the proper place to give numerous illustrations of this fact. One will suffice. M. Huc, whose prolonged residence in China gave him unprecedented opportunities for judging of the social institutions of that country, declares that the woman is always the slave of the man, never protected or even recognized by the law. If by chance allusion is made to her in any legal proceeding, it is merely to remind her of her inferiority, and that she is only in this world to obey and suffer. M. Huc says: "Privations of every kind and of every day, invectives, curses from time to time, also blows,—these are her heritage which she must endure with patience." The same gentleman also describes a scene to which he was an eye-witness, when, observing a crowd assembled around a young woman bruised and bleeding, he inquired the cause, and was informed that her husband had beaten her for no other reason than that "people were laughing at him because he had never beaten his wife," which lack of discipline was considered a wide departure from marital dignity. This woman he admitted had in no wise offended him or given him the slightest cause for chastisement. She died two days afterward from the effects of this beating. Yet China is a nation which has had for thousands of

years a sort of civilization ; and probably the reason why she has never advanced beyond a certain point is that the degraded and despised condition of her women holds her back.

It has been wisely remarked that the true advancement of a nation may be exactly determined by the position of its women. According as the mothers of the race are respected and cherished will the sons be wise, noble and unselfish.

Civilization, then, is the force or power which calls us out from that natural state in which we are most nearly allied to the brutes, and in which selfish interests alone predominate, and places us in a condition where we may recognize ourselves as belonging to a common humanity, and in which the best good of each is subserved by permitting many "natural" rights of individuals to be subordinated to the interests of all.

Nature teaches two strange savages to approach each other as enemies. Each, suspicious of the hostile intent of the other, maintains a natural right to kill that other in self-defence. Civilization teaches each man to respect the right of the other to live, and to refrain from killing him in the hope and expectation that the other will be equally considerate.

Yet, after all, I fear civilization has not as yet permeated very deeply the hearts of men. Its influence is apt to come and go with the daylight or as a man passes to and from the ken of his acquaintances. Many a man who considers himself a gentleman at



home develops into a ruffian or a boor among strangers, or a savage in the darkness. Two strangers in a strange place seldom approach each other without the old savage nature asserting itself in feelings of mutual distrust; and if those feelings are not exhibited in overt act, it is well.

And here we may find the uses of etiquette. We are not all equally civilized; some of us are scarcely more than savage by nature and training, or rather lack of training. Yet we all wish to put on the regalia of civilization that we may be recognized as belonging to the guild of ladies and gentlemen in the world.

A perfect gentleman or lady instinctively knows just what to do under all circumstances, and need be bound by no written code of manners. Yet there is an unwritten code which is as immutable as the laws of the Medes and Persians, and we who would acquire gentility (I use the word with its best meaning) must by some means make ourselves familiar with this.

The true gentleman is rare, but, fortunately, there is no crime in counterfeiting his excellences. The best of it is that the counterfeit may, in course of time, develop into the real thing.

A true gentleman is always himself at his best. He is inherently unselfish, thinking always of the needs and desires of others before his own. He is dignified among equals, respectful but not groveling to his superiors, tender and considerate to inferiors, and helpful and protecting to the weak. He does

not put on his gentility among gentlemen and gentlewomen only to turn ruffian among ruffians and among those of the other sex who from any cause are not recognized as ladies. Women—all women, of whatever age or condition—claim his respectful care and tender and reverential regard. A gentleman is, in fact, a man with the strength of manhood combined with the delicacy of womanhood.

The following is Ruskin's opinion concerning the gentleman: "A gentleman's first characteristic is that fineness of structure in the body which renders it capable of the most delicate sensation, and of that structure in the mind which renders it capable of the most delicate sympathies—one may say, simply, 'fineness of nature.' This is, of course, compatible with heroic bodily strength and mental firmness; in fact, heroic strength is not conceivable without such delicacy. Elephantine strength may drive its way through a forest and feel no touch of the boughs, but the white skin of Homer's Atrides would have felt a bent rose-leaf, yet subdue its feelings in the glow of battle and behave itself like iron. I do not mean to call an elephant a vulgar animal; but if you think about him carefully, you will find that his non-vulgarity consists in such gentleness as is possible to elephantine nature—not in his insensitive hide nor in his clumsy foot, but in the way he will lift his foot if a child lies in his way, and in his sensitive trunk and still more sensitive mind and capability of pique on points of honor. Hence it will follow that one of

the probable signs of high breeding in men generally will be their kindness and mercifulness, these always indicating more or less firmness of make in the mind."

How shall I describe a lady? Solomon has done it for me :

"The heart of her husband doth safely trust in her.

"She will do him good, and not evil, all the days of her life.

"She girdeth her loins with strength, and strengtheneth her arms.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

"She maketh herself coverings of tapestry; her clothing is silk and purple.

"Her husband is known in the gates.

"Strength and honor are her clothing.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness."

Strength, honor, wisdom, goodness and virtue are her requisites. A woman strong and womanly in all ways, in whom the heart of a husband can safely trust—this is the perfect lady.

That all should seek to shape the way and fashion of their lives in accordance with these models there can be no doubt. The best and surest course to pursue for that end is to look for, and to imitate as far as possible, the manifestations of the characteristics I have endeavored to describe. And that which was

at first mere imitation may become at last a second nature.

Civilization has its laws, civil, religious and social, binding upon the community. Etiquette may be considered as the by-laws of civilization, binding upon each individual of the community. Arbitrary as many of these by-laws may seem, they are all founded upon some good and sufficient reason, and all intended to make our manners as agreeable and inoffensive as possible to people of refined and delicate tastes—those people, in fact, who have furthest escaped from the state of savagery natural to the race.

Good manners were perhaps originally but an expression of submission from the weaker to the stronger, and many traces of their origin still remain ; but a spirit of kindliness and unselfishness born of a higher order of civilization permeates for the most part the code of politeness.

As an illustration of this, we cannot do better than cite the requirements of good breeding in regard to women. As has already been shown, it is considered perfectly proper in the more barbarous forms of society to treat woman with all contumely. In polite society great deference is paid to her and certain seemingly arbitrary requirements are made in her favor. Thus a gentleman is always expected to vacate his seat in favor of a lady who is unprovided with one. If it were possible to carry discrimination into this matter of yielding up seats, and re-

quire that the young, healthful and strong of either sex should stand that the old, weak and invalid of both sexes might sit, there could be no possible doubt as to the propriety of the regulation.

The wisdom of the social law, as it really is, seems open to question. Yet it is wise and right, nevertheless. Taking men as a whole, they are better able to endure the fatigue of standing than women. Women as the mothers of the race, the bearers and nurses of children, are entitled to special consideration and care on account of the physical disabilities which these duties entail; and even if in their ordinary health they are capable of enduring fatigue, still there are times when to compel them to this endurance is cruel and unjust. Since women prefer, as a rule, to conceal their womanly weaknesses and disabilities as far as practicable, it is impossible for individual men to judge of the strength or weakness of individual women. Thus, when a man rises from his seat to give it to a woman, he silently says, in the spirit of true and noble manliness, "I offer you this, madam, in memory of my mother, who suffered that I might live, and of my present or future wife, who is, or is to be, the mother of my children." Such devotion of the stronger sex to the weaker is beautiful and just; and this chivalrous spirit, carried through all the requirements of politeness, has a significance which should neither be overlooked nor undervalued. It is the very poetry of life, and tends toward that further development of civilization

when all traces of woman's original degradation shall be lost.

Those who would think slightly of the importance of good manners should read Emerson, who says: "When we reflect how manners recommend, prepare and draw people together; how, in all clubs, manners make the members; how manners make the fortune of the ambitious youth; that, for the most part, his manners marry him, and, for the most part, he marries manners; when we think what keys they are, and to what secrets; what high lessons and inspiring tokens of character they convey; and what divination is required in us for the reading of this fine telegraph,—we see what range the subject has, and what relations to convenience, form and beauty. The maxim of courts is power. A calm and resolute bearing, a polished speech, an embellishment of trifles and the art of hiding all uncomfortable feelings are essential to the courtier. . . . Manners impress, as they indicate real power. A man who is sure of his point carries a broad and contented expression, which everybody reads; and you cannot rightly train to an air and manner except by making him the kind of man of whom that manner is the natural expression. Nature for ever puts a premium on reality."

"To be truly polite," says a modern French writer, "it is necessary to be at the same time good, just and generous." The same writer goes on to say: "True politeness is the outward visible sign of those

inward spiritual graces called modesty, unselfishness and generosity. The manners of a gentleman are the index of his soul. His speech is innocent, because his life is pure; his thoughts are direct, because his actions are upright; his bearing is gentle, because his blood and his impulses and his training are gentle also. A true gentleman is entirely free from every kind of pretence. He avoids homage instead of exacting it. Mere ceremonies have no attraction for him. He seeks not to say civil things, but to do them. His hospitality, though hearty and sincere, will be strictly regulated by his means. His friends will be chosen for their good qualities and good manners; his servants for their truthfulness and honesty; his occupations for their usefulness or their gracefulness or their elevating tendencies, whether moral or mental or political. And so we come round again to our first maxim—namely, that ‘good manners are the kindly fruit of a refined nature.’ ”

Tennyson’s definition of a true gentleman is worthy of repetition :

“ We see him as he moved,  
How modest, kindly, all-accomplished, wise,  
With what sublime repression of himself,  
And in what limits, and how tenderly;  
Not making his high place a lawless perch  
Of winged ambition, nor a vantage-ground  
For pleasure; but thro’ all this tract of years  
Wearing the white flower of a blameless life.”

Lord Chesterfield declared good breeding to be

"the result of much good sense, some good nature, and a little self-denial for the sake of others and with a view to obtain the same indulgence from them." The same authority in polite matters says: "Good sense and good nature suggest civility in general, but in good breeding there are a thousand little delicacies which are established only by custom."

"Etiquette," says a modern English author, "may be defined as the minor morality of life. No observances, however minute, that tend to spare the feelings of others, can be classed under the head of trivialities; and politeness, which is but another name for general amiability, will oil the creaking wheels of life more effectually than any of those unguents supplied by mere wealth and station."

Then let us, in view of all this weight of opinion in favor of good breeding,

"Study with care politeness that must teach  
The modest forms of gesture and of speech."



## CHAPTER II.

### *INTRODUCTIONS.*

**W**E are born into friendships. We may become possessed of them through a variety of circumstances, but most friendships which have a legitimate beginning come through an acquaintance which opens by means of an introduction. Not that I would intimate that an acquaintance begun without a formal introduction must of necessity be an improper one or one formed in an improper manner, only that such acquaintance comes through the by-ways. A formal introduction is the gate which guards the highway.

### INTRODUCTIONS.

Care should be taken, in introducing two people to each other, that the introduction will be mutually agreeable. Whenever it is practicable, it is best to settle the point by inquiring beforehand. When this is inexpedient from any cause, a thorough acquaintance with both parties will warrant the introducer to judge of the point for him or herself.

It is especially obligatory to ask the consent of a lady before introducing a gentleman.

It is not strictly necessary that acquaintanceship should await a formal introduction. Persons meeting at the house of a common friend may consider that fact a sufficient warrant for the preliminaries of acquaintanceship if there seems to be a mutual inclination toward such acquaintanceship.

It is the part of a host and hostess to make introductions among their guests at a ball, though guests may, with perfect propriety, introduce each other, or, as already intimated, converse without the ceremony of introduction.

#### PROPER FORMS OF INTRODUCTION.

The proper form of introduction is to present the gentleman to the lady, the younger to the older, the inferior to the superior. Thus you will say: "Mrs. Cary, allow me to present to you Mr. Rhodes: Mr. Rhodes, Mrs. Cary;" "Mrs. Wood, let me present to you my friend Miss Ewing;" "General Graves, permit me to introduce to you Mr. Hughes." The exact words used in introductions are immaterial, so that the proper order is preserved. Thus, in introducing two gentlemen, it is sufficient to say, "Mr. Brown, Mr. Smith."

Whatever the form, it is of the utmost importance that each name should be spoken distinctly.

If several persons are to be presented to one individual, mention the name of the single individual first, and then call the others in succession, bowing slightly as each name is pronounced.

## CASUAL INTRODUCTIONS.

It is not necessary to introduce people who chance to meet in your house during a morning call; but if there is no reason for supposing that such an introduction will be objectionable to either party, it seems better to give it, as it sets both parties at ease in conversation. Acquaintanceship may or may not follow such an introduction, at the option of the parties. People who meet at the house of a mutual friend need not recognize each other as acquaintances if they meet again elsewhere unless they choose to do so.

## INTRODUCTION OF STRANGERS OR FOREIGNERS.

When strangers from another town or from a foreign country are introduced, it is customary to mention the place from which they come; thus: "Mrs. Ross, permit me to present to you Mr. Poole, from New York." Or if he has recently returned from traveling, it is courteous to say, "Mr. Poole, recently returned from Europe." Such an announcement opens the way for conversation at once.

## INTRODUCING RELATIVES.

In introducing members of your own family, be careful not only to specify the degree of relationship, but to give the name also. There is nothing so awkward to a stranger as to be introduced to "My brother Tom," or "My sister Carrie." When either

the introducer or the introduced is a married lady, the most clever conjecture is not likely to discover the name.

#### BESTOWING OF TITLES.

In introducing a person be sure to give him his appropriate title. If he is a clergyman, say "The Rev. Mr. Smith." If a doctor of divinity, say "The Rev. Dr. Smith." If he is a member of Congress, call him "Honorable," and specify to which branch of Congress he belongs. If he be governor of a State, mention what State. If he is a man of any celebrity in the world of art or letters, it is well to mention the fact something after this manner: "Mr. Brown, the artist, whose pictures you have frequently seen," or "Mr. Jones, author of 'The World after the Deluge,' which you so greatly admired."

#### OBLIGATORY INTRODUCTIONS.

A friend visiting at your house must be introduced to all callers, and courtesy requires them to cultivate the acquaintance while your visitor remains with you. If you are the caller introduced, you must show the same attention to the friend of your friend that you would wish shown your own friends under the same circumstances.

Friends meeting at public places need not introduce each other to the strangers who may chance to be with them; and even if the introduction does take

place, the acquaintance need not be kept up unless desired.

#### THE OBLIGATIONS OF INTRODUCTION.

Two persons who have been properly introduced have in future certain claims upon one another's acquaintance which should be recognized unless there are sufficient reasons for overlooking them. Even in that case good manners require the formal bow of recognition upon meeting, which of itself encourages no familiarity. Only a very ill-bred person will meet another with a vacant stare.

#### THE LADY'S PREROGATIVE.

It is the lady's privilege to take the initiative in recognition after an introduction, and the gentleman is bound to return the bow.

#### LIFTING THE HAT.

A gentleman, in bowing to a lady upon the street, should not merely touch his hat, but should lift it from his head.

#### MODE OF SALUTATION AFTER INTRODUCTION.

A slight bow is all that courtesy requires after an introduction. Shaking hands is optional, and it should rest with the older, or the superior in social standing, to make the advances. It is often an act of kindness on their part, and as such to be com-

mended. An unmarried lady should not shake hands with gentlemen indiscriminately.

#### MEETING IN THE STREET.

If while walking with one friend you meet a second, and the two are unacquainted, and you stop a moment to speak with the friend whom you have met, it is not necessary to introduce the two who are strangers to one another, though when you separate the friend who accompanies you should give a parting salutation the same as yourself. The same rule holds good if the friend whom you meet chances to be a lady.

In introducing persons in public speak the names as low as possible consistent with distinctness, that all the world may not hear them.

#### THE "CUT."

The "cut direct" is only justified in case of extraordinary and notorious bad conduct on the part of the individual "cut," and is very rarely indeed called for. In truth, one should have sufficient self-poise and conscious dignity to feel that his or her own character can never suffer by an act of common courtesy to any person whatever.

#### ACQUAINTANCES FORMED IN TRAVELING.

Gentlemen, and ladies who have reached middle age, may form acquaintances in traveling without the formality of introduction; but such acquaint-

anceship should be conducted with a certain amount of reserve, and need not be prolonged beyond the time of casual meeting. The slightest approach to disrespect or familiarity of manner should be checked by dignified silence. This privilege of chance acquaintanceship is not accorded to a young lady.

#### LETTERS OF INTRODUCTION.

Use the utmost caution in giving letters of introduction. Do not give one under any circumstances unless you are perfectly well acquainted with the person to be introduced and the person to whom the letter is directed, and are morally certain that such a letter will conduce to the pleasure of both. A letter of introduction lays the recipient under certain obligations which he cannot well avoid, and which, under certain circumstances, he may find very inconvenient, or, if the person introduced does not prove pleasing to him, very disagreeable.

A letter of introduction should be left unsealed, that the party delivering it may read it if he will.

It is best not to deliver a letter of introduction in person. Doing so necessitates a very awkward moment to both parties while the letter is being read. It should be sent with the card bearing the name and address of the sender enclosed.

The receiver of a letter of introduction should call upon the person introduced, or leave his or her card the next day, and the call should be returned.

A lady receiving a letter introducing a gentleman

should send him a note inviting him to pay her a morning or evening visit.

Any recipient of a letter of introduction should, as soon as convenient, invite the person recommended to his or her attention to a dinner-party (if practicable) at which there shall be other persons present with whom it may agreeable for the stranger to make acquaintance. Every other attention in the person's power should be shown to render the visit or stay of the party introduced agreeable. Among these attentions should be included accompanying him or her to places of interest.



## CHAPTER III.

### *SALUTATIONS.*

A LADY of rank, speaking of salutations, makes the following remarks: "It would seem that good manners were originally the expression of submission from the weaker to the stronger. In a rude state of society every salutation is to this day an act of worship. Hence the commonest acts, phrases and signs of courtesy with which we are now familiar date from those earlier stages when the strong hand ruled and the inferior demonstrated his allegiance by studied servility. Let us take, for example, the words 'sir' and 'madam.' 'Sir' is derived from seigneur, sieur, and originally meant lord, king, ruler and, in its patriarchal sense, father. The title of sire was last borne by some of the ancient feudal families of France, who, as Selden has said, 'affected rather to be styled by the name of sire than baron, as *Le Sire de Montmorenci* and the like.' 'Madam' or 'madame,' corrupted by servants into 'ma'am,' and by Mrs. Gamp and her tribe into 'mum,' is in substance equivalent to 'your exalted,' or 'your highness,' *madame* originally meaning high-born or stately, and being applied only to ladies of the highest rank.

“To turn to our every-day forms of salutation. We take off our hats on visiting an acquaintance. We bow on being introduced to strangers. We rise when visitors enter our drawing-room. We wave our hand to our friend as he passes the window or drives away from our door. The Oriental, in like manner, leaves his shoes on the threshold when he pays a visit. The natives of the Tonga Islands kiss the soles of a chieftain's feet. The Siberian peasant grovels in the dust before a Russian noble. Each of these acts has a primary, a historical significance. The very word ‘salutation,’ in the first place, derived as it is from *salutatio*, the daily homage paid by a Roman client to his patron, suggests in itself a history of manners.

“To bare the head was originally an act of submission to gods and rulers. A bow is a modified prostration. A lady's curtsy is a modified genuflection. Rising and standing are acts of homage; and when we wave our hand to a friend on the opposite side of the street, we are unconsciously imitating the Romans, who, as Selden tells us, used to stand ‘somewhat off before the images of their gods, solemnly moving the right hand to the lips and casting it, as if they had cast kisses.’ Again, men remove the glove when they shake hands with a lady—a custom evidently of feudal origin. The knight removed his iron gauntlet, the pressure of which would have been all too harsh for the palm of a fair *chate*

*wine* ; and the custom, which began in necessity, has traveled down to us as a point of etiquette."

#### SALUTATIONS OF DIFFERENT NATIONS.

Each nation has its own method of salutation. In Southern Africa it is the custom to rub toes. In Lapland your friend rubs his nose against yours. The Turk folds his arms upon his breast and bends his head very low. The Moors of Morocco have a somewhat startling mode of salutation. They ride at a gallop toward a stranger, as though they would unhorse him, and when close at hand suddenly check their horse and fire a pistol over the person's head. The Egyptian solicitously asks you, "How do you perspire?" and lets his hand fall to the knee. The Chinese bows low and inquires, "Have you eaten?" The Spaniard says, "God be with you, sir," or, "How do you stand?" And the Neapolitan piously remarks, "Grow in holiness." The German asks, "*Wie gehts?*"—How goes it with you? The Frenchman bows profoundly and inquires, "How do you carry yourself?"

Foreigners are given to embracing. In France and Germany the parent kisses his grown-up son on the forehead, men throw their arms around the necks of their friends, and brothers embrace like lovers. It is a curious sight to Americans, with their natural prejudices against publicity in kissing.

In England and America there are three modes of salutation—the bow, the handshake and the kiss.

## THE BOW.

The bow is the proper mode of salutation to exchange between acquaintances in public, and, in certain circumstances, in private. The bow should never be a mere nod. A gentleman should raise his hat completely from his head and slightly incline the whole body. Ladies should recognize their gentleman friends with a bow or graceful inclination. It is their place to bow first, although among intimate acquaintances the recognition may be simultaneous.

A young lady should show the same deference to an elderly lady, or one occupying a higher social position, that a gentleman does to a lady.

A well-bred man always removes his cigar from his lips whenever he bows to a lady.

A slight acquaintance should always receive the courtesy of a bow; and it is absurd that you should refuse to recognize a person in the street because you may happen to have a trifling difference with him.

## WORDS OF SALUTATION.

The most common forms of salutation are—"How d'ye do?" "How are you?" "Good-morning," and "Good-evening." The two latter forms seem the most appropriate, as it is most absurd to ask after a person's health and not stop to receive the answer. A respectful bow should always accompany the words of salutation.

## SHAKING HANDS.

Among friends the shaking of the hand is the most genuine and cordial expression of good-will. It is not necessary, though in certain cases it is not forbidden, upon introduction; but when acquaintanceship has reached any degree of intimacy, it is perfectly proper.

## ETIQUETTE OF HANDSHAKING.

Says an authority upon this subject: "The etiquette of handshaking is simple. A man has no right to take a lady's hand until it is offered. He has even less right to pinch or retain it. Two ladies shake hands gently and softly. A young lady gives her hand, but does not shake a gentleman's unless she is his friend. A lady should always rise to give her hand; a gentleman, of course, never dares to do so seated. On introduction in a room a married lady generally offers her hand; a young lady, not. In a ballroom, where the introduction is to dancing, not to friendship, you never shake hands; and as a general rule, an introduction is not followed by shaking hands, only by a bow. It may perhaps be laid down that the more public the place of introduction, the less handshaking takes place. But if the introduction be particular, if it be accompanied by personal recommendation, such as, 'I want you to know my friend Jones,' or if Jones comes with a letter of presentation, then you give Jones your hand, and warmly

too. Lastly, it is the privilege of a superior to offer or withhold his or her hand, so that an inferior should never put his forward first."

When a lady so far puts aside her reserve as to shake hands at all, she should give her hand with frankness and cordiality. There should be equal frankness and cordiality on the gentleman's part, and even more warmth, though a careful avoidance of anything like offensive familiarity or that which might be mistaken as such. A lady who has only two fingers to give in handshaking had better keep them to herself; and a gentleman who rudely presses the hand offered him in salutation, or too violently shakes it, ought never to have an opportunity to repeat his offence.

In shaking hands the right hand should always be offered, unless it be so engaged as to make it impossible, and then an excuse should be offered. The French give the left hand, as nearest the heart.

Strict etiquette requires that a gentleman should remove his glove previous to shaking hands, but common sense and the example of many well-bred people sanction its retention upon the hand if there is any difficulty or inconvenience in removing it.

The mistress of a household should offer her hand to every guest.

### THE KISS.

The most familiar and affectionate form of salutation is the kiss. It need scarcely be said that

this is only proper on special occasions and between special parties.

#### THE KISS OF RESPECT.

The kiss of mere respect—almost obsolete, I am sorry to say, in this country—is made on the hand. This custom is retained in Germany and among gentlemen of the most courtly manners in England.

#### THE KISS OF FRIENDSHIP.

The kiss of friendship and relationship is on the cheeks and forehead. As a general rule, this act of affection is excluded from public eyes in this country—in the case of parents and children unnecessarily so; for there is no more pleasing and touching sight than to see a young man kiss his mother, or a young woman her father, upon meeting or parting.

#### WOMEN KISSING IN PUBLIC.

Custom seems to give a kind of sanction to women kissing each other in public; but there is, nevertheless, a touch of vulgarity about it, and a lady of really delicate perceptions will avoid it. I think every effort should be made to bring the practice into disuse.

#### THE LOVERS' KISS.

It is hardly necessary to say that the lovers' kiss is never paraded in public.

## CHAPTER IV.

### CONVERSATION.

THE very first requisite of a good conversationalist is to be a good listener. The second is to know what *not* to say. The third is to have ideas and be able to express them concisely, intelligently and agreeably.

#### LISTENING.

The faculty of listening with interest and attention is one which should be specially cultivated. No matter if the talker is prosy and prolix, the well-bred listener will appear interested, and at appropriate intervals make such remarks as shall show that he has heard and understood all that has been said. Certain superficial people are apt to style this hypocrisy; but if it is, it is an exceedingly commendable hypocrisy, directly founded on the golden rule which commands us to show the same courtesy to others that we hope to receive ourselves. This golden rule is, in fact, the foundation of all true etiquette. We are commanded to check our impulses, conceal our dislikes, and even modify our likings, whenever and wherever they are liable



to give offence or pain to others. The person who turns away with manifest displeasure, disgust or want of interest when another is addressing him, is guilty not only of an ill-bred, but a cruel, act.

#### SPEAKING ONE'S MIND.

Another grievous mistake which certain honest but unthinking people are liable to fall into is that of "speaking their mind" on all occasions and under all circumstances. Especially do they take credit to themselves for their courage if their freedom of speech happens to give offence to their listeners. Will not reflection show how cruel and unjust this is? The law restrains us from inflicting bodily injury upon those with whom we disagree, yet there is no legal preventive against this wounding of the feelings.

#### UNWISE EXPRESSION OF OPINION.

Still another class of people—people with the best intentions—feel it a duty which they take a satisfaction in performing, to parade their opinions on all occasions, opportune or inopportune. Such people should reflect that even the highest truth will suffer from an unwise and over-zealous advocacy. Courtesy requires that we give to the opinions of others the same toleration that we exact for our own, and good sense should cause us to remember that we are never likely to convert a person to our views when we begin by violating his notions of propriety

and exciting his prejudices. A silent advocate of a cause is always better than an indiscreet one.

#### PUBLIC MENTION OF PRIVATE MATTERS.

Another error of conversation is that of parading merely private matters before a public or mixed assembly or to acquaintances. Be assured, if strangers really wish to become informed about you or your affairs, they will find the means to gratify their curiosity without your advising them gratuitously. Besides, personal and family affairs, no matter how interesting they may be to the parties immediately concerned, are generally of little moment to outsiders. Still less will the well-bred person inquire into or narrate the private affairs of any other family or individual.

#### OSTENTATIOUS DISPLAY OF KNOWLEDGE.

In refined and intelligent society one should always display himself at his best and make a proper and legitimate use of all such acquirements as he may happen to have. But there should be no ostentatious or pedantic show of erudition. Besides being vulgar, such a show subjects the person to ridicule.

#### PRUDERY.

Avoid an affectation of excessive modesty. Do not use the word "limb" for "leg." If legs are really improper, then let us on no account mention them.

But having found it necessary to mention them, let us by all means give them their appropriate name. The change of name of an improper or offensive object cannot change the idea suggested by it. However, the impropriety consists not in the tabooed objects themselves, but in the mind of the person who has connected prurient ideas with them.

#### DOUBLE ENTENDRES.

I need not say that no person of decency, still less delicacy, will be guilty of a *double entendre*. Still, as there are persons in the world possessing neither of these characteristics who will be guilty of them in the presence of people more respectable than themselves, and as the young and inexperienced are sometimes in doubt how to receive them, it is well to make some reference to them in a book of this character. A well-bred person always refuses to understand a phrase of doubtful meaning. If the phrase may be interpreted decently, and with such interpretation would provoke a smile, then smile to just the degree called for by such interpretation, and no more. The prudery which sits in solemn and severe rebuke at a *double entendre* is only second in indelicacy to the indecency which grows hilarious over it, since both must recognize the evil intent. It is sufficient to let it pass unrecognized.

#### INDELICATE WORDS AND EXPRESSIONS.

Not so when one hears an indelicate word or ex-

pression, which allows of no possible harmless interpretation. Then not the shadow of a smile should flit across the lips. Either complete silence should be preserved in return or the words, "I do not understand you," be spoken. A lady will always fail to hear that which she should not hear, or, having unmistakably heard, she will not understand.

*Apropos* of this is an anecdote which I have just listened to from an elderly lady. In her youth this lady was once in the streets of the city alone after dark, and a man accosted her. She replied to him in French. He followed her some distance, trying to open a conversation with her; but as she persisted in replying only in French, he at last turned away, completely baffled in his efforts to understand or be understood.

#### PROFANITY.

No gentleman uses profane language. Having stated this, it is unnecessary to add that no gentleman uses profane language in the presence of a lady.

#### VULGAR EXCLAMATIONS.

No lady, if she wishes to preserve unsullied her patent of ladyhood, will be guilty of any feminine substitute for profanity. The woman who exclaims "The dickens!" or "Mercy!" or "Goodness!" when she is annoyed or astonished is as vulgar in spirit, though perhaps not quite so regarded by society, as though she had used expressions which in print are

generally indicated by an initial letter and a dash. It is curious how these profane and nonsensical exclamations cling to the language, and are even transferred from one language to another. Thus the lady who innocently sighs, "Ah, dear me!" has no suspicion that she is using profane Italian, saying, "*Ah, Dio mio!*" (Ah, my God!).

#### SLANG.

We need scarcely speak of the vulgarity of slang. Only the uncultivated and coarse will ever soil their lips with it.

#### HIGH-FLOWN LANGUAGE.

Precisely the reverse of this, yet giving scarcely less evidence of want of proper cultivation, is the assumption of refinement in the choice of language. Some people never "go to bed;" they "retire." They never "read" a book or paper, but "peruse" it. They "purchase" instead of "buy;" they never "wish," but "desire." They are never guilty of commonplace "talking;" they always "converse." The best talkers and writers express their ideas in the plainest and simplest language.

#### USE OF FOREIGN LANGUAGE.

Akin to this fault is the habit of introducing words or phrases of French or other foreign languages into common conversation. This is only allowable in writing, and not then except when the foreign word or phrase expresses more clearly and

directly than English can do the desired meaning. In familiar conversation this is an affectation only pardonable when all persons present are perfectly familiar with the language.

#### UNDUE FAMILIARITY.

Avoid all coarseness and familiarity in addressing others. A person who makes himself offensively familiar will have few friends.

#### PRETENCES.

Avoid all pretence at gentility. Pass for what you are, and nothing more. If you are obliged to make any little economies, do not be ashamed to acknowledge them as economies if it becomes necessary to speak of them at all. If you keep no carriage, do not be over-solicitous to impress your friends that the sole reason for this deficiency is because you prefer to walk. Do not be ashamed of poverty; but, on the other hand, do not flaunt its rags unmercifully in the face of others. It is best to say nothing about it either in excuse or defence.

#### ARISTOCRATIC ASSUMPTIONS.

Do not, of all things, in this republican country, boast of blood and family and talk of belonging to the "aristocracy." Nor, unless you wish to be set down as a superlative fool by all sensible people, put your servants in livery and a coat of arms

upon the panels of your carriage and upon your plate.

#### INTERRUPTIONS IN CONVERSATION.

Never interrupt a person who is speaking. Wait until you are sure he has finished what he has to say before you attempt to speak.

#### DOGMATIC STYLE OF SPEAKING.

Never speak dogmatically or with an assumption of knowledge or information beyond that of those with whom you are conversing. Even if you are conscious of this superiority, a proper and becoming modesty will lead you to conceal it as far as possible, that you may not put to shame or humiliation those less fortunate than yourself. At all events, they will discover your superiority or they will not. If they discover it of their own accord, they will have much more admiration for you than though you forced the recognition upon them. If they do not discover it, rest assured you cannot force it upon their perceptions, and they will only hold you in contempt for trying to do so. Besides, there is the possibility that you over-estimate yourself, and instead of being a wise man you are only a self-sufficient fool.

#### FLATTERY.

Do not be guilty of flattery. Commend the estimable traits of your friends to others whenever and wherever you can, and you may even express your

honest approval directly to them if you possess a delicate tact. Indeed, it is one of the most imperative social duties to let others see our appreciation of the good in their characters or actions. But beware of insincere praise bestowed from an unworthy motive.

#### FAULTFINDING.

Do not be censorious or faultfinding. Long and close friendship may sometimes excuse one friend in reproving or criticising another, but it must always be done in the kindest and gentlest manner, and in nine cases out of ten had best be left undone. When one is inclined to be censorious or critical, it is well to remember the scriptural injunction, "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

#### EVIL SPEAKING.

Never attack the characters of others in their absence; and if you hear others attacked, say what you can consistently to defend them.

#### TOPICS TO BE AVOIDED.

Avoid political or religious topics in general conversation, also in a *tête-à-tête* conversation if there is any likelihood of your listener differing with you. These topics always call out strong personal feeling, and when a difference of opinion arises, there almost invariably follows a warmth of expression which is



certain to be regretted after the heat of the argument has died away.

## EGOTISM.

Do not be egotistic. If you find yourself using the pronoun "I" too much, change the topic of conversation to a less personal one.

## WIT.

Be witty and amusing if you like, or rather if you can; but never use your wit at the expense of others.

## DISPLAY OF EMOTIONS.

It is needless to say, avoid all exhibitions of temper before others if you find it impossible to suppress them entirely. All emotions, whether of grief or joy, should be subdued in public, and only allowed full play in the privacy of our own apartments.

## CORRECT SPEECH.

Be careful to speak correctly yourself, but never take notice of the inaccuracies of either grammar or pronunciation of others.

## ABSENT-MINDEDNESS.

Do not appear to be preoccupied in the presence of others. Lord Chesterfield said: "When I see a man absent in mind, I choose to be absent in body."

## WHISPERING IN COMPANY.

Never whisper in company. Neither engage a

single individual in the discussion of matters which are not understood by the others present.

#### PRIVATE AFFAIRS OF OTHERS.

Never directly or indirectly refer to the affairs of others which it may give them pain in any degree to recall.

#### IMPERTINENT QUESTIONS.

Never ask impertinent questions; and under this head may be included nearly all questions. Some authorities in etiquette go so far as to say that *all* questions are strictly tabooed. Thus, if you wished to inquire after the health of the brother of your friend, you would say, "I hope your brother is well," not, "How is your brother's health?"

#### THE CONFIDENCE OF OTHERS.

Never try to force yourself into the confidence of others; but if they give you their confidence of their own free will, let nothing whatever induce you to betray it. Never seek to pry into a secret, and never divulge one.

#### UNPLEASANT TOPICS OF CONVERSATION.

Never introduce unpleasant topics or describe revolting scenes in general company.

#### GIVING UNSOUGHT ADVICE.

Never give officious advice. Even when your advice is sought, be sparing of it.

## CANT.

If you are talking on religious subjects, avoid all cant. Cant words and phrases may be used in good faith from the force of habit, but their use subjects the speaker to a suspicion of insincerity.

## CONVERSING WITH LADIES.

If you are a gentleman, never lower the intellectual standard of your conversation in addressing ladies. Pay them the compliment of seeming to consider them capable of an equal understanding with gentlemen. You will, no doubt, be somewhat surprised to find in how many cases the supposition will be grounded on fact, and in the few instances where it is not the ladies will be pleased rather than offended at the delicate compliment you pay them. When you "come down" to commonplace or small-talk with an intelligent lady, one of two things is the consequence: she either recognizes the condescension and despises you, or else she accepts it as the highest intellectual effort of which you are capable, and rates you accordingly.

## CONGENIAL SUBJECTS OF CONVERSATION.

Still, you should always try to adapt your conversation to the tastes of those with whom you are conversing. If you can contrive delicately to speak of matters in which the person is specially interested, such as her children to a mother, to an author on

the subject of his forthcoming book, and so on, you will be considered an especially agreeable companion.

### HOBBIES.

People with hobbies are at once the easiest and most difficult persons with whom to engage in conversation. On general subjects they are idealess and voiceless beyond monosyllables. But introduce their special hobby, and if you choose you need only to listen. There is much profit to be derived from the conversation of these persons. They will give you a clearer idea of the aspects of any subject or theory which they may have taken to heart than you could perhaps gain in any other way.

The too constant riding of hobbies is not, however, to be specially commended. An individual, though he may be pardoned in cultivating special tastes, should yet be possessed of sufficiently broad and general information to be able to converse intelligently on all subjects, and he should, as far as possible, reserve his hobby-riding for exhibition before those who ride hobbies the same as or similar to his own.

The foregoing rules are not simply intended as good advice. They are strict laws of etiquette, to violate any one of which justly subjects a person to the imputation of being ill-bred. But they should not be studied as mere arbitrary rules. The heart should be cultivated in the right manner until the

acts of the individual spontaneously flow in the right channels.

A recent writer remarks on this subject: "Conversation is a reflex of character. The pretentious, the illiterate, the impatient, the curious, will as inevitably betray their idiosyncrasies as the modest, the even-tempered and the generous. Strive as we may, we cannot always be acting. Let us, therefore, cultivate a tone of mind and a habit of life the betrayal of which need not put us to shame in the company of the pure and wise, and the rest will be easy. If we make ourselves worthy of refined and intelligent society, we shall not be rejected from it; and in such society we shall acquire by example all that we have failed to learn from precept."

## CHAPTER V.

### *THE ETIQUETTE OF VISITS.*

**V**ISITS are of ceremony, of condolence, of congratulation and of friendship. The three former are usually brief in duration, and, in contradistinction to more lengthy visits, denominated calls.

#### CALLS.

Calls may be made either in the morning or in the evening.

#### MORNING CALLS.

Morning calls should not be made earlier than twelve M. nor later than five P. M. From twelve until three are the most fashionable hours.

A morning call should not exceed half an hour in length. From ten to twenty minutes is ordinarily quite long enough. If other visitors come in, the visit should terminate as speedily as possible. Upon leaving bow slightly to the strangers. It is not necessary to introduce visitors to each other at a morning call unless they have indicated their desire to be acquainted.

In making a call be careful to avoid the lunch- or dinner-hour of your friends.

### EVENING CALLS.

In many cases it is more convenient for both caller and called upon that the call should be made in the evening. An evening call should never take place later than nine o'clock nor be prolonged after ten, neither should it be more than an hour in length.

### THE VISITING-CARD.

On making a call send up your card by the one who answers your summons at the door, if the person or persons called upon are at home. This is better than trusting your name to a servant, who may possibly mispronounce it. Leave your card at the door if you find no one at home. If there are two or more ladies for whom the call was intended, a corner of the card should be turned down.

### INSCRIPTION ON VISITING-CARD.

A visiting-card should bear simply the name and address of its owner. If the person has any legitimate title, such as Dr. or Rev. or Capt., it is perfectly proper to prefix it to the name; but if the title is merely an honorary one, such as Prof. or Hon., good taste indicates that it should be omitted.

### RECEIVING A VISITOR.

A gentleman on receiving a friend meets him at the door and places a chair for him. A lady should

rise to meet a gentleman, but need not advance from her seat if she do not choose. She may shake hands with her guest if she feels inclined, or she may merely bow. In receiving a lady she should advance to meet her.

#### DEPARTURE OF VISITORS.

A gentleman on receiving a lady should not only meet her at the door of the drawing-room, but should at the end of her call accompany her to the steps, and even to her carriage. A lady should accompany a lady visitor to the door on leaving unless other guests claim her attention. If her visitor be a gentleman, she may content herself with ringing for the servant to see him to the door.

#### GENERAL RULES REGARDING CALLS.

In making a formal call a gentleman should retain his hat and gloves in his hand on entering the room. The hat should not be laid upon a table or stand, but kept in the hand, unless it is found necessary from some cause to set it down. In that case deposit it upon the floor. An umbrella should be left in the hall. In an informal evening call the hat, gloves, overcoat and cane may all be left in the hall.

A lady may in making a call bring a stranger, even a gentleman, with her without previous permission. A gentleman should never take that liberty.



No one should prolong a call if the person upon whom the call is made is found dressed ready to go out.

Never look at a watch during a morning visit.

A lady never calls upon a gentlemen except professionally or officially.

A lady should be more richly dressed when calling on her friends than for an ordinary walk.

Never allow young children or pets of any sort to accompany you in a call. They often prove very disagreeable and troublesome.

In receiving morning visits it is unnecessary for a lady to lay aside any employment not of an absorbing nature upon which she may happen to be engaged. Embroidery, crocheting or light needlework is perfectly in harmony with the requirements of the hour, and the lady looks much better employed than in perfect idleness.

A lady should pay equal attention to all her guests. The display of unusual deference is alone allowable when distinguished rank or reputation or advanced age justifies it.

A guest should take the seat indicated by the hostess. A gentleman should never seat himself on a sofa beside her, or in a chair in immediate proximity, unless she specially invites him to do so.

The seat of honor in the winter is in the corner by the fireplace, and that seat should be offered to the most distinguished guest. If a single lady occupies the seat and a married lady enters, the

former should immediately rise and offer the latter her seat, herself taking another chair.

When a person has once risen to take his leave, he should not be persuaded to prolong his stay.

A caller should take special pains to make his visits opportune. On the other hand, a lady should always receive her callers at whatever hour or day they come if it is possible to do so.

#### "ENGAGED" OR "NOT AT HOME."

If a lady is so employed that she cannot do this, she should charge the servant who goes to answer the bell to say that she is "engaged." This will prove sufficient with all well-bred people. On no account return the message "engaged" after the card or name has been sent up. It will in that case look as though there were a personal and special reason for not seeing the visitor.

The servant should have her orders to say "engaged" before any one has called, so the lady shall avoid all risk of being obliged to inconvenience herself in receiving company when she has intended to deny herself. If there are to be exceptions made in favor of any individual or individuals, mention his or their names specially to the servant, adding that you will see them if they call, but to all others you are "engaged."

A lady should always be dressed sufficiently well to receive company, and not keep them waiting while she is making her toilette.

## RECEPTION DAYS.

Some ladies receive only on certain days or evenings. But unless the lady has professional duties or is very much occupied with social ones, there is a sort of affectation about this, as it assumes that your acquaintances will specially charge themselves with remembering your particular day. Still, when a lady has made this rule, it is considerate in her friends to try and observe it.

## OFFERING REFRESHMENTS TO CALLERS.

It is neither necessary nor customary, in cities and towns, to offer refreshments to visitors. But in the country, where the caller has come from a distance, it is exceedingly hospitable to do so.

## CALLS IN THE COUNTRY

May be less ceremonious and of longer duration than those made in the city.

No hostess will ever leave the room, or even rise from her seat, if she can avoid it, except to receive or take leave of other visitors, while her visitors remain.

Never touch an open piano or walk around the room examining pictures while waiting for your hostess.

Never handle any ornament in the room or play with your parasol or cane during your call.

In calling upon friends at a boarding-house or

hotel, write their names above your own on your card, that the right persons may be sure to receive it.

#### CALLS DURING ILLNESS.

Calls made upon you, either in person or by card, during illness, must be returned as soon as your health is restored.

#### ETIQUETTE OF THE VISITING-CARD.

The card plays an important rôle in visits.

A card should always be sent by the servant who admits you to the hostess who is to receive you, that there may be no mistake in your name.

If you find any one absent from home or engaged, a card may be left in lieu of a visit.

A married lady may leave her husband's card with her own.

Cards may be sent during the illness of any one, accompanied with verbal inquiries concerning the patient's health.

In case of visits of condolence, cards may be made to serve the purpose of an actual visit.

So, also, on occasions for congratulation, if circumstances forbid an immediate formal visit, a card should be sent instead.

A newly-married couple indicate whom they wish to retain for acquaintances by sending out their cards. The reception of these cards should be acknowledged by an early personal call.

Cards must be left the week following a dinner-party, ball or social gathering.

#### THE FIRST TO CALL.

Residents in a place should make the first call upon new comers. This call should be returned within a week.

#### CALLING ON STRANGERS.

If there is a stranger visiting at the house of a friend, the acquaintances of the family should be punctilious to call at an early date.

#### CALLING ON AN INVALID.

Never offer to go to the room of an invalid upon whom you have called. Wait for an invitation to be given you to do so.

#### LAYING ASIDE THE BONNET.

A lady should never lay aside her bonnet during a formal call even though urged to do so. If the call be a friendly and unceremonious one, she may do so if she thinks proper, though never without an invitation.

If you should call upon a friend and find a party assembled, remain a short time and converse in an unembarrassed manner, and then withdraw, refusing invitations to remain unless they be very pressing and apparently sincere.

## VISITS OF CONDOLENCE.

Visits of condolence should be paid as soon as practicable after the event which occasions them. They should be brief. The dress of the caller should be plain in style and subdued in color. The conversation should be in harmony with the character of the visit, avoiding every gay and trifling subject, yet leaving it optional with those to whom you would offer your sympathy whether they shall refer to their bereavement or not.

## GENERAL INVITATIONS.

No one should accept a general invitation for a prolonged visit. "Do come and spend some time with me" may be said with all earnestness and cordiality, but to give the invitation real meaning the date should be definitely fixed and the length of time stated.

A person who pays a visit upon a general invitation need not be surprised if he finds himself as unwelcome as he is unexpected. His friends may be absent from home, or their house may be already full, or they may not have made arrangements for visitors. From these and other causes they may be greatly inconvenienced by an unexpected arrival.

It would be well if people would abstain altogether from this custom of giving general invitations, which really mean nothing, and be scrupulous to invite their desired guests at a stated time and for a given period.

### LIMIT OF A PROLONGED VISIT.

If no exact length of time is specified, it is well for the visitor himself to limit his visit to three days or a week, according to the degree of intimacy he has with the family or the distance he has come to pay the visit, announcing this limitation soon after his arrival, so that the host and hostess may invite a prolongation of the stay if they desire it, or so they can make their arrangements in accordance. One never likes to ask of a guest, "How long do you intend to remain?" yet it is often most desirable to know.

### TRUE HOSPITALITY.

Offer your guests the best that you have in the way of food and rooms, and express no regrets and make no excuses that you have nothing better to give them.

Try to make your guests feel at home; and do this, not by urging them in empty words to do so, but by making their stay as pleasant as possible, at the same time being careful to put out of sight any trifling trouble or inconvenience they may cause you.

Devote as much time as is consistent with other engagements to the amusement and entertainment of your guests.

### DUTIES OF THE VISITOR.

On the other hand, the visitor should try to conform as much as possible to the habits of the house

which temporarily shelters him. He should never object to the hours at which meals are served, nor should he ever allow the family to be kept waiting on his account.

It is a good rule for a visitor to retire to his own apartment in the morning, or at least seek out some occupation of his own, without seeming to need the assistance or attention of host or hostess; for it is undeniable that these have certain duties which must be attended to at this portion of the day, in order to leave the balance of the time free for the entertainment of their guests.

If any family matters of a private or unpleasant nature come to the knowledge of the guest during his stay, he must seem both blind and deaf, and never refer to them unless the parties interested speak of them first. Still more is he under moral obligations never to repeat to others what he may have been forced to see and hear.

The rule on which a host and hostess should act is to make their guests as much at ease as possible; that on which a visitor should act is to interfere as little as possible with the ordinary routine of the house.

It is not required that a hostess should spend her whole time in the entertainment of her guests. The latter may prefer to be left to their own devices for a portion of the day. On the other hand, it shows the worst of breeding for a visitor to seclude himself from the family and seek his own amusements and



occupations regardless of their desire to join in them or entertain him. Such a guest had better go to a hotel, where he can live as independently as he chooses.

Give as little trouble as possible when a guest, but at the same time never think of apologizing for any little additional trouble which your visit may occasion. It would imply that you thought your friends incapable of entertaining you without some inconvenience to themselves.

Keep your room as neat as possible, and leave no articles of dress or toilet around to give trouble to servants.

A lady will not hesitate to make her own bed if few or no servants are kept; and in the latter case she will do whatever else she can to lighten the labors of her hostess as a return for the additional exertion her visit occasions.

#### LEAVETAKING.

Upon taking leave express the pleasure you have experienced in your visit. Upon returning home it is an act of courtesy to write and inform your friends of your safe arrival, at the same time repeating your thanks.

A host and hostess should do all they can to make the visit of a friend agreeable; they should urge him to stay as long as is consistent with his own plans, and at the same time convenient to themselves. But when the time for departure has been

finally fixed upon, no obstacles should be placed in the way of leavetaking. Help him in every possible way to depart, at the same time giving him a general invitation to renew the visit at some future period.

“Welcome the coming, speed the parting, guest,” expresses the true spirit of hospitality.

### NEW YEAR'S CALLS.

It is customary in fashionable circles for gentlemen to call upon their lady friends on New Year's day. These calls are very brief, and the ladies should be prepared to receive at an early hour in the morning

It is necessary for the gentleman to present a card on entering, exchange the compliments of the day, engage in a few moments' conversation, and then take his departure, leaving the hostess at liberty to receive the next callers.

A refreshment-table is generally set in the back part of the room, containing cake, lemonade and coffee. Wine was formerly the usual beverage at these receptions, but the abuses it sometimes occasioned have caused its banishment from most parlors on New Year's day.

## CHAPTER VI.

### *DINNER-PARTIES AND BALLS.*

THE first consideration, when one has resolved to give a dinner-party, is who shall be invited; the second, how many. The utmost care should be taken that all the company will be congenial to one another, and with a similarity of tastes and acquirements, so that there shall be a common ground upon which they may meet.

#### NUMBER OF GUESTS.

The number of guests should not be too large. From six to ten form the best number, being neither too large nor too small. By no means let the number at table count thirteen, for certain people have a superstition about this number; and though it is a very foolish and absurd one, it is courteous to respect it.

#### TIME OF SENDING INVITATIONS.

The invitations should be sent out some little time in advance of the proposed dinner-party, though the exact length of time depends much upon the locality where the persons concerned reside. If in a country

place where entertainments are rare, a week beforehand, or even less, will suffice. In a large town or city two or three weeks is not too long, so that the persons who are invited may have ample time to arrange their engagements accordingly.

#### MANNER OF WRITING INVITATIONS.

The invitations should be written on small note-paper, which may have the initial letter or monogram stamped upon it, but good taste forbids anything more. The envelope should match the sheet of paper.

The invitation should be issued in the name of the host and hostess.

The form of invitation should be as follows:

"Mr. and Mrs. Mortimer request the pleasure [or favor] of Mr. and Mrs. Arnold's company at dinner on Thursday, the 13th of December, at 5 o'clock."

An answer should be returned at once, so that if the invitation is declined the hostess may modify her arrangements accordingly.

#### INVITATION ACCEPTED.

An acceptance may be given in the following form:

"Mr. and Mrs. Arnold have much pleasure in accepting Mr. and Mrs. Mortimer's invitation for December 13th."

## INVITATION DECLINED.

The invitation is declined in the following manner :

"Mr. and Mrs. Arnold regret that a previous engagement (or whatever the cause may be) will prevent them having the pleasure of accepting Mr. and Mrs. Mortimer's invitation for December 13th."

Or,

"Mr. and Mrs. Arnold regret extremely that owing to [whatever the preventing cause may be], they cannot have the pleasure of dining with Mr. and Mrs. Mortimer on Thursday, December 13th."

Whatever the cause for declining may be, it should be stated briefly yet plainly, that there may be no occasion for misunderstanding or hard feelings.

## INVITATION TO TEA-PARTY.

The invitation to a tea-party may be less formal. It may take the form of a friendly note, something in this manner :

"DEAR MISS RAYMOND,

"We have some friends coming to drink tea with us to-morrow: will you give us the pleasure of your company also? We hope you will not disappoint us."

One should always say "drink tea," not "take tea," which is a vulgarity.

## FAILING TO FILL AN ENGAGEMENT.

Once an invitation to dinner is accepted, nothing

but illness or death should be allowed to interfere with the engagement. When it is discovered that the engagement must absolutely be broken, send a note at once, in time to allow your place to be supplied.

#### PROPER HOUR FOR DINNER-PARTY.

The dinner-hour varies with different localities.

In cities, where gentlemen are detained at their places of business during the whole of the day, dinner is ordinarily postponed until five, six, or even seven, o'clock.

In small towns and country places dinner occurs at a much earlier hour. Therefore no exact directions can be given in this matter, but that hour must be selected which most nearly corresponds with the known habits of the guests.

The hostess should perfect all her arrangements for her dinner, so that as soon as her guests begin to assemble she may devote her whole attention to them without any disturbing thoughts.

#### PUNCTUALITY.

Punctuality is rigorously enjoined upon guests at a dinner-party. No one has a right to keep an assembled company waiting, and perhaps cause the dinner to spoil, on his account.

Guests should not arrive too early, or they may surprise their hostess before all her arrangements are completed.

Dinner should be announced soon after the last guest has arrived.

#### RECEPTION OF GUESTS.

When guests are announced, the lady of the house advances a few steps to meet them, gives them her hand and welcomes them cordially.

#### INTRODUCTIONS OF GUESTS.

If there are strangers in the company, it is best to introduce them to all present, that they may feel no embarrassment.

#### PROCEEDING TO THE DINING-ROOM.

The host and hostess should arrange beforehand between themselves the proper order in which the guests are to proceed to the dining-room, so that there shall be no hesitation or misunderstanding at the time.

It being indicated to each gentleman what lady he is expected to escort to the dining-room, the host offers his arm to the most distinguished lady present, or the one whose age or rank entitles her to precedence, and leads the way. The guests follow, and last of all comes the hostess with the most distinguished gentleman or greatest stranger present.

#### ARRANGEMENT AT THE DINING-TABLE.

The hostess seats herself at the head of the table, her escort upon her right and another gentleman

upon her left. The host sits opposite her, with the lady whom he has escorted at his right and another lady upon his left. The rest of the company are disposed a lady and gentleman alternately.

The guests should not seat themselves until the host or hostess has indicated to them their proper seats, and gentlemen should stand until all ladies are seated.

#### DINNER A LA RUSSE.

The latest and most satisfactory plan for serving dinners is the dinner *a la Russe*, in which all the food is placed upon a side table and servants do the carving. This style gives an opportunity for more profuse ornamentation of the table, which as the meal progresses does not become encumbered with partially empty dishes and platters holding half-denuded bones.

#### GLOVES AND NAPKIN.

The gloves must be removed from the hands and the napkin partially unfolded and laid across the lap.

#### SOUP.

Soup is the first course. All should accept it even if they let it remain untouched, because it is better to make a pretence of eating until the next course is served than to sit waiting or compel the servants to serve one before the rest.

Soup should be eaten with the side of the spoon,



not from the point, and there should be no noise of sipping while eating it. It should not be called for a second time.

### FISH.

Fish follows soup, and must be eaten with a fork unless fish-knives are provided. Put the sauce, when it is handed you, on the side of your plate.

Fish may be declined, but must not be called for a second time.

### GENERAL RULES REGARDING DINNER.

After soup and fish come the side-dishes, which must be eaten with a fork only, though the knife may be used in cutting anything too hard for a fork.

If you do not desire a dish offered to you, simply refuse it; do not add that you do not care for it or it does not agree with you. The host and hostess, on the other hand, should not press a guest to take some proffered dish which he has refused. Neither should they make any remarks either in praise of or apology for the viands they have prepared.

Never apologize to a waiter for requiring him to wait upon you; that is his business. Neither reprove him for negligence or improper conduct; that is the business of the host.

When a dish is offered you, accept or refuse, and leave the waiter to pass it on. A gentleman will see that the lady whom he has escorted to the table is

helped to all she wishes, but it is officiousness to offer to help any other lady.

If it is an informal dinner, and the guests pass the dishes to one another instead of waiting to be helped by a servant, you should always help yourself from the dish, if you desire to do so at all, before passing it on to the next.

A guest should never find fault with the dinner or with any part of it.

When you are helped, begin to eat without waiting for others to be served.

A knife should never, on any account, be put into the mouth. Many even well-bred people in other particulars think this an unnecessary regulation; but when we consider that it is a rule of etiquette, and that its violation causes surprise and disgust to many people, it is wisest to observe it.

As an illustration of this point, I will quote from a letter from the late Wm. M. Thackeray, addressed to a gentleman in Philadelphia: "The European continent swarms with your people. They are not all as polished as Chesterfield. I wish some of them spoke French a little better. I saw five of them at supper at Basle the other night with their knives down their throats. It was awful! My daughter saw it, and I was obliged to say, 'My dear, your great-great-grandmother, one of the finest ladies of the old school I ever saw, always applied cold steel to her wittles. It's no crime to eat with a knife,' which is all very well; but I wish five of 'em at a time wouldn't."

Never take up a piece of asparagus or the bones of fowl or bird with your fingers to suck them, possibly making the remark that "fingers were made before forks." These things should always be cut with a knife and eaten with a fork. If fingers *were* made before forks, so were wooden trenchers before the modern dinner service. Yet it would rather startle these advocates of priority to be invited to a dinner-party where the dining-table was set with a wooden trencher in the centre, into which all the guests were expected to dip with their fingers.

Bread should be broken, not bitten. This is, of course, taken with the fingers.

Be careful to remove the bones from fish before eating it. If a bone gets inadvertently into the mouth, the lips must be covered with the napkin in removing it.

Cherry-stones should be removed from the mouth as unobtrusively as possible and deposited on the side of the plate. A good way is to watch how others are doing and follow their example. A better way still is for the hostess to have her cherries stoned before they are made into pies and puddings, and thus save her guests this dilemma.

#### WATCHING HOW OTHERS DO.

Speaking of watching how others are doing, and following their example, reminds us of an anecdote told us not long since by the lady who played the principal part in it.

She was visiting at the house of a friend, and one day there was upon the dinner-table some sweet corn cooked on the ear. Not knowing exactly how to manage it so as not to give offence, she concluded to observe how the others did. Presently two of the members of the family took up their ears of corn in their fingers and ate the grain directly from the cob. So Miss Mary thought she might venture to eat hers in the same manner. Scarcely had she begun, however, when her hostess turned to her little boy and said, "I am going to let you eat your corn just like a little pig to-day."

"How is that, mamma?" questioned the boy.

"Look at Miss Mary," was the reply. "I am going to let you eat it just as Miss Mary is eating hers."

The mixed state of Miss Mary's feelings can be better imagined than described.

Never use a napkin in the place of a handkerchief by wiping the forehead or blowing the nose with it.

Do not scrape your plate or tilt it to get the last drop of anything it may contain, or wipe it out with a piece of bread.

Pastry should be eaten with a fork. Everything that can be cut without a knife should be cut with a fork alone.

Eat slowly.

Pudding may be eaten with a fork or spoon. Ice requires a spoon.

Cheese must be eaten with a fork.

Talk in a low tone to your next neighbor, but not in so low a tone but that your remarks may become general. Never speak with the mouth full.

Never lay your hand or play with your fingers upon the table. Neither toy with your knife, fork or spoon, make pills of your bread nor draw imaginary lines upon the table-cloth.

Never bite fruit. An apple, pear or peach should be peeled with a silver knife, and all fruit should be broken or cut.

#### RETIRING FROM THE TABLE.

We are glad to say that the English habit of gentlemen remaining at the table, after the ladies have retired, to indulge in wine, coarse conversation and obscene jokes, has never been received into popular favor in this country. The very words "after-dinner jokes" suggest something indecent. We take our manners from Paris instead of London, and ladies and gentlemen retire together from the dining-table, instead of the one sex remaining to pander to their baser appetites, and the other departing with all their delicate sentiments in a state of outrage if they pause to think of the cause of their dismissal.

After retiring to the drawing-room the guests should intermingle in a social manner, and the time until the hour of taking leave may be spent either in conversation or in various entertaining games. It is expected the guests will remain two or three hours after the dinner.

During the week following a dinner-party each guest must call upon the hostess.

#### GIVING A BALL.

If you cannot afford to give a ball in good style, you had better not attempt it at all.

Having made up your mind to give a ball and to do justice to the occasion, and having settled upon the time, the next thing is to decide whom and how many to invite. In deciding upon the number a due regard must be paid to the size of the rooms; and after making allowance for a reasonable number who may not accept the invitation, there should be no more invited than can find comfortable accommodations, both sitting- and standing-room being taken into account, and at the same time have the floor properly free for dancing. The more guests you have the more brilliant, and the fewer you have the more enjoyable, will the occasion be.

One-third more may be invited than the rooms will comfortably hold, and the invitations should be sent out three weeks in advance.

Any number over a hundred guests constitutes a "large ball;" under fifty it is merely a "dance."

#### CHOICE OF GUESTS.

As dancing is *the* amusement of the evening, due regard should be paid to the dancing qualifications of the proposed guests. Although it is not necessary

that all who are invited should dance, yet it will not do to have too many to act the part of wall-flowers.

One should be scrupulous and not wound the prejudices of a friend by sending her an invitation to a ball when it is well known she is conscientiously opposed to dancing.

#### REQUISITES FOR SUCCESS IN BALL-GIVING.

The requisites for perfect success in giving a ball are good ventilation, a good dancing-floor, good music, a good supper and good dancers.

#### FLOWERS IN A BALL-ROOM.

In this country it is customary to decorate the house most elaborately with flowers. Although this is exceedingly expensive, it adds much to the success of the entertainment, rendering the rooms beautiful beyond description.

#### INVITATIONS.

Invitations to a ball should be given in the lady's name. An invitation needs no reply unless it is refused.

#### NECESSARY PREPARATIONS FOR A BALL.

There should be dressing-rooms for ladies and gentlemen, each supplied with a servant or servants. There should be cards with the names of the invited guests upon them, or checks with duplicates

to be given to the guests, ready to pin upon the wraps of each one.

Each dressing-room should be supplied with a complete set of toilet articles.

#### TIME FOR ARRIVAL AT A BALL.

Guests may arrive at a ball at any time between the hours of nine and twelve. They should avoid going too early.

#### RECEIVING GUESTS AT A BALL.

The lady of the house should stand near the door of the drawing-room and receive her guests as they enter. The latter should go directly to her and pay her their respects before they recognize any one else.

A young lady should not enter the room alone. She should be attended by a married lady, a brother or other gentleman.

#### DUTIES OF AN ESCORT.

The lady's escort should call for her and accompany her to the place of entertainment; go with her as far as the dressing-room door, and after visiting the gentlemen's dressing-room return to meet her there when she is prepared to go to the ball-room; enter the latter room with her and lead her to the hostess; dance the first dance with her; conduct her to the supper-room, and be ready to accompany her home whenever she gives the signal. He



should watch during the evening to see that she is supplied with dancing partners.

### BALL TABLETS.

Each guest should be supplied with a tablet containing a printed programme of the dances, with space for written engagements upon it, and a pencil attached.

### THE BALL SUPPER.

The supper-room is thrown open at midnight, and remains open until the ball closes. It is the duty of the hostess to see that everybody is properly attended to the supper-room.

If any young lady is without proper escort, and so in danger of losing her supper, the hostess should request some gentleman present to go to the rescue and conduct her to the supper-room.

Gentlemen will evince their good breeding by conducting ladies and attending to their wants, instead of rushing in alone and making groups by themselves.

### REFRESHMENTS.

No refreshments should be handed around a ball-room. If it is desirable to have refreshments served before supper, let there be a separate refreshment-room, where tea, lemonade, cakes and such lighter refreshments may be obtained at any time.

In the supper-room more substantial viands should be found, but everything must be carved beforehand.

## ENGAGING PARTNERS.

Gentlemen should engage their partners for the approaching dance before the music strikes up.

## REFUSING TO DANCE.

In a private ball a lady cannot well refuse to dance with any gentleman who invites her unless she has a previous engagement.

If a lady declines to dance from weariness, the gentleman will show her a compliment by abstaining from dancing himself and remaining beside her while the dance progresses.

## WALL-FLOWERS.

A gentleman of genuine politeness will not give all his time and attention to the belles of the evening, but will at least devote a little thought to the wall-flowers who sit forlorn and unattended, and who, but for him, might have no opportunity to dance. These wall-flowers should be the especial care of the hostess also, and she should draft the young men to do duty in their behalf, and they cannot in politeness refuse her.

## INTRODUCTIONS AT BALLS.

The right of introducing rests mainly with the ladies and gentlemen of the house, though a chaperon may introduce a gentleman to her charge, or a gentleman may, with her permission, provide the lady whom he has escorted with partners.

A ball-room acquaintance does not extend beyond the evening in which it is formed.

A gentleman should not ask a lady to dance too frequently with him, as he may be excluding others from the same pleasure.

#### CONCLUSION OF THE DANCE.

At the end of the dance the gentleman offers his right arm to his partner and walks through the room. He will ask her if she desires refreshments; and if she assents, he will take her to the refreshment-room and see her properly served. The lady must not in this case linger many minutes in the refreshment-room, as she may be preventing her partner from fulfilling an engagement with some one else.

If the lady declines refreshments, the gentleman must conduct her to a seat and thank her for the pleasure the dance has afforded him.

#### GENERAL RULES FOR A BALL-ROOM.

A lady will not cross a ball-room unattended.

A gentleman will not take a vacant seat next a lady who is a stranger to him. If she is an acquaintance, he may do so with her permission.

White kid gloves should be worn at a ball, and only be taken off at supper-time.

In dancing quadrilles do not make any attempt to take steps. A quiet walk is all that is required.

Do not attempt a dance with which you are not

familiar, as you by your ignorance and awkwardness may disarrange the whole set.

Husbands and wives should not dance together at a ball unless the entire quadrille is composed of married partners.

#### RETIRING FROM THE BALL.

It is better to retire early rather than late from a ball. Make your adieux quietly to the hostess; or if she is not conveniently found, depart without bidding her good-evening rather than attract attention to your departure.

When a gentleman escorts a lady home from a ball, she should not invite him to enter the house; and even if she does so, he should by all means decline the invitation. He should call upon her during the next day or evening.

The rules laid down here all apply to the private ball, though the same will hold good at a public one, with this proviso—that you go with a group of your own acquaintances and dance and converse only with them during the evening.

## CHAPTER VII.

### *ETIQUETTE OF THE STREET.*

THERE is no place where a man and woman will so truly display their breeding as in the streets, in public conveyances and in traveling generally. That is a gentleman indeed who is always, in all times and places and under all circumstances, kindly and courteous to all he meets, regardful not only of the rights but of the wishes and feelings of others, deferential to women and to elderly men, and helpful to those who need his help.

That is the true lady who walks the streets wrapped in a mantle of proper reserve so impenetrable that insult and coarse familiarity shrink away from her, yet who carries with her a congenial atmosphere which attracts all and puts all at their ease.

### THE PROTECTION OF SEX.

In continental Europe a lady may not venture into the streets unattended. Here it is different; and though some would declare it otherwise, it is certainly true that a well-behaved lady may walk alone free from molestation anywhere and every-

where and at almost any time. Even in the worst localities, if women only knew it, they are less liable to molestation than men.

A friend of ours who had traveled much told us that, having a great desire to see some of the worst places of London at midnight, he and a friend took with them two ladies for protection, and passed safely through crowds of roughs who, had they been alone, would not have permitted them to escape with whole coats and pocketbooks intact. As it was, the worst street-assemblage divided respectfully at sight of the ladies to let them pass.

A modest, dignified womanhood is, in truth, its own best protection in this country, where all men are trained to gentlemanliness, although conventionality requires on many occasions the attendance of a male escort. This is a fragment of foreign customs, though the rule has relaxed greatly. In the streets of Paris no woman alone and unprotected is safe from insult.

#### TIMES WHEN ESCORT IS REQUIRED.

Though a woman may walk abroad safely by daylight, and even travel alone with perfect impunity from New York to San Francisco, etiquette requires that she shall not go out in the evening unattended. If she is visiting at a friend's house and has no proper escort to see her safely home, her friend should send a servant with her or request some

proper person—a gentleman acquaintance present or her own husband—to perform the duty. If the husband volunteers the office, the lady should apologize for putting him to the trouble, at the same time accepting his services. It is better, however, to avoid putting others to unnecessary trouble, and at the same time prevent any gossip or petty scandal which arises in small towns, for the lady to secure a servant or friend to call for her at the proper time.

A married lady is not bound strictly by these rules, but may use her own discretion.

#### RECOGNIZING ACQUAINTANCES UPON THE STREET.

Strict etiquette requires that a lady meeting upon the street a gentleman with whom she has acquaintance shall give the first bow of recognition. In this country, however, good sense does not insist upon an imperative following of this rule. A well-bred man bows and raises his hat to every lady of his acquaintance whom he meets, without waiting for her to take the initiative. If she is well-bred, she will certainly respond to his salutation. As politeness requires that each salute the other, their salutations will thus be simultaneous.

One should always recognize acquaintances upon the street, either by bowing or words of greeting, a gentleman lifting his hat. It is not obligatory to shake hands. Shaking hands is not forbidden, but in most cases it is to be avoided in public.

If two friends stop to talk, they should remove to

one side of the walk, so as not to obstruct the pathway.

If a gentleman meets a friend, and the latter has a stranger with him, all three should bow. If the gentleman stops his friend to speak to him, he should apologize to the stranger for detaining him. If the stranger is a lady, the same deference should be shown as if she were an acquaintance.

Never hesitate in acts of politeness for fear they will not be recognized and returned. One cannot be too polite so long as he conforms to rules, while it is easy to lack politeness by neglect of them. Besides, if courtesy is met by neglect or rebuff, it is not for the courteous person to feel mortification, but the boorish one. And so all lookers-on will regard the matter.

In meeting a lady it is optional with her whether she shall pause to speak. If the gentleman has anything to say to her, he should not stop her, but turn around and walk in her company until he has said what he has to say, when he may leave her with a bow and lift of the hat.

#### LADY AND GENTLEMAN WALKING TOGETHER.

A gentleman walking with a lady may take either side of the pavement. It is not necessary to change sides as often as the street is crossed, that the lady may always have the inner side, as this is often awkward and inconvenient. If, however, the thor-



oughfare is a crowded or dangerous one, the gentleman must keep the lady on that side of him where she will be the least exposed to crowding or danger.

A gentleman should, in the evening or whenever or wherever her safety, comfort or convenience seems to dictate it, offer the lady his arm. At other times it is not customary to do so unless the parties be husband and wife or engaged. Even in the latter case, if the arm is offered and accepted, the couple may be assured that they lay themselves open to remarks from trifling and gossiping persons.

#### KEEPING STEP.

In walking together, especially when arm in arm, it is desirable that the two keep step. To do this a compromise may be necessary between the long, measured strides of the gentleman and the short, quick steps of the lady. Ladies should be strongly impressed with the advisability of suiting their pace, as far as practicable, with that of their escort. It is easily done.

#### OPENING THE DOOR FOR A LADY.

A gentleman should always hold open the door for a lady to enter first. This is obligatory, not only in the case of the lady who is with him, but also in that of any strange lady who chances to be about to enter at the same time.

## UP AND DOWN STAIRS.

A gentleman will always precede a lady up a flight of stairs, and allow her to precede him in going down.

## ANSWERING QUESTIONS.

A gentleman will reply courteously to any questions which a lady may address to him upon the street, at the same time lifting his hat, or at least touching it respectfully.

## SMOKING UPON THE STREETS.

In England a well-bred man never smokes upon the streets. Are we obliged to say that the rule does not hold good in this country, or shall we repeat it with an emphasis upon the *well-bred*? At all events, no gentleman will ever insult a lady by smoking in the streets in her company, and in meeting and saluting a lady he will always remove his cigar from his mouth.

## OFFENSIVE BEHAVIOR.

No gentleman is ever guilty of the offence of standing on street corners and the steps of hotels or other public places and boldly scrutinizing every lady who passes.

## CARRYING PACKAGES.

A gentleman will never permit a lady with whom he is walking to carry a package of any kind, but

will insist upon relieving her of it. He may even accost a lady whom he sees overburdened and offer his assistance if their ways lie in the same direction.

#### CARRIAGE OF A LADY IN PUBLIC.

A lady walks quietly through the streets, seeing and hearing nothing that she ought not to see and hear, recognizing acquaintances with a courteous bow and friends with words of greeting. She is always unobtrusive. She never talks loudly or laughs boisterously, or does anything to attract the attention of the passers by. She simply goes about her business in her own quiet, ladylike way, and by her preoccupation is secure from all the annoyance to which a person of less perfect breeding might be subjected.

#### FORMING ACQUAINTANCES IN PUBLIC.

A lady, be she young or old, *never* forms an acquaintance upon the streets or seeks to attract the attention or admiration of persons of the other sex. To do so would render false her claims to ladyhood, if it did not make her liable to far graver charges.

#### DEMANDING ATTENTIONS.

A lady never demands attentions and favors from a gentleman, but always accepts them gratefully and graciously and with expressed thanks.

## CHAPTER VIII.

### *ETIQUETTE OF TRAVELING, DRIVING AND RIDING.*

A LADY used to traveling, if she pays a proper observance to the rules of behavior, may travel alone anywhere in the United States with perfect safety and propriety.

But there are many ladies to whom all the ways of travel are strange and unknown, and to such an escort is very acceptable.

#### DUTIES OF AN ESCORT IN TRAVELING.

When a gentleman has a lady put in his charge for a journey, he should appear at the station some minutes before the approach of the train in order to give himself time to procure her ticket and see her baggage properly checked.

The lady may either hand her purse to her attendant, out of which all needful expenses will be paid, she may give him a sum of money ample for these expenses, she may, before purchasing tickets, furnish him with the exact amount required, or she may allow him to defray the expenses of the journey out of his own purse and have a settlement with him afterward.

When the train arrives, he should attend her to the car and secure the best possible seat for her. He should give her the choice of taking the outside or window seat, should stow away her packages in the proper receptacle, and then do all he can to make her journey a pleasant one.

Arrived at their destination, he should see her safely in car or carriage, or at least conduct her to the ladies' room of the station, before he goes to see about the baggage. He should attend her to the door or deliver her into the charge of friends before he relaxes his care. He should call upon her the following day to see how she has withstood the fatigues of her journey. It is optional with her at this time whether she will receive him, and thus prolong the acquaintance, or not. However, it is scarcely supposed that a lady of really good breeding would refuse further recognition to one from whom she had accepted such services. If the gentleman is really unworthy of her regard, it would have been in better taste to have recognized the fact at first by declining his escort.

#### A LADY'S DUTY TO THE ESCORT.

A lady may thoughtlessly or willfully make this escort duty very serious and onerous. She may be exceedingly troublesome, nervous and fidgety. She may provide herself with numerous packages and give her attendant infinite trouble in looking after them. She may weary him with needless questions

and disgust him with senseless fears. His very gentlemanliness and complacency may but encourage her selfishness and cause her to demand of him services which a true lady would always accept deprecatingly and with thanks.

But no well-bred lady will do all this. Such a one will reduce her hand-baggage to the minimum, to begin with. When this baggage is once disposed of, she will allow it to remain undisturbed, except for important reasons, until she prepares to leave the car. She will, as she nears her journey's end, deliberately gather her effects and prepare for departure, so that at the last moment there may be no scramblings, delays or overlooked packages.

#### A LADY TRAVELING ALONE.

A lady, in traveling alone, may accept services from her fellow-travelers, which she should always acknowledge graciously. Indeed, it is the business of a gentleman to see that the wants of an unescorted lady are attended to. He should offer to raise or lower her window if she seems to have any difficulty in doing it for herself. He may offer his assistance in carrying her packages upon leaving the car, or in engaging a carriage or obtaining a trunk.

Still, women should learn to be as self-reliant as possible ; and young women particularly should accept proffered assistance from strangers, in all but the slightest offices, very rarely.

## OCCUPYING TOO MANY SEATS.

No lady of genuine breeding will retain possession of more than her rightful seat in a crowded car. When others are looking for accommodations, she should at once and with all cheerfulness so dispose of her baggage that the seat beside her will be at liberty for any one who desires it, no matter how agreeable it might be to retain possession of it.

There is no truer sign of want of proper manners than to see two ladies turn over the seat in front of them and fill it with their wraps and bundles, retaining it in spite of the entreating or remonstrating looks of fellow-passengers. In such a case as this any person who needs a seat is justified in reversing the back, removing the baggage and taking possession of the unused place.

## RETAINING POSSESSION OF A SEAT.

A gentleman in traveling may take possession of a seat and then go to purchase tickets or look after baggage, leaving the seat in charge of a companion or depositing traveling-bag or overcoat upon it to show that it is engaged. A gentleman cannot, however, in justice, vacate his seat to take another in the smoking-car and at the same time reserve his rights to the first seat. He pays for but one seat, and by taking another he forfeits the first.

It is not required of a gentleman in a railway

car to relinquish his seat in favor of a lady, though a gentleman of genuine breeding will do so rather than allow the lady to stand or to suffer inconvenience from poor accommodations.

#### ETIQUETTE OF STREET CARS.

In the street cars the case is different. No woman should be permitted to stand while there is a seat occupied by a man. The inconvenience to the man will be temporary and trifling at the most, and he can well afford to suffer it rather than do an uncourteous act.

#### ETIQUETTE OF FERRY-BOATS.

There is a place where the good manners of men seem sometimes to forsake them—in the ladies' saloon of ferry-boats. The men reign paramount in their own saloon. No woman dares intrude there, still less deprive its rightful occupants of their seats. Yet many men, without even the excuse of being escorts for women, preferring the purer natural and moral atmosphere of the ladies' saloon, take possession and seat themselves, notwithstanding women have to stand in consequence. This is not a matter of politeness alone; it is one of simple justice. The ladies' saloon is for the accommodation of ladies, and no gentleman has the right to occupy a seat so long as a lady is unprovided. The seats in street cars are surrendered to



the ladies through courtesy ; they take them in their own saloon on the ferry-boat as their right.

#### SMOKING IN THE PRESENCE OF WOMEN.

No man has any right to smoke in a public place where there is any woman present. It is not sufficient to ask her if she objects to smoking. Ten to one she will answer falsely rather than seem selfish or impolite.

Even in the society of men exclusively he is not justified in smoking until he has asked each one individually if he objects. If but a single person confesses to disliking it, he should put up his cigar-case.

#### CHECKING FAMILIARITY.

It is impossible to dwell too strongly upon the importance of reserve and discretion on the part of ladies traveling alone. They may, as has been already said, accept slight services courteously proffered by strangers, but any attempt at familiarity must be checked, and this with all the less hesitation that no *gentleman* will be guilty of such familiarity ; and a lady wants only gentlemen for her acquaintances.

Once, when traveling from Pittsburg to Cleveland, there were upon the same train with ourselves a young lady and gentleman who were soon the observed of all observers. He was a commercial traveler of some sort, and she probably just from boarding-school. They were total strangers to each other as they both entered the car at Pittsburg,

though both had come from Philadelphia. The acquaintance began soon after leaving Pittsburg. By the time Wellsville was reached he had taken his seat beside her. At Alliance the personal history of each was known to the other. The gentleman here invited the lady to supper and paid her bill. Shortly afterward photographs were exchanged, they had written confidentially in each other's notebooks, and had promised to correspond. All this passed between them in tones so loud and with actions so obtrusive that they attracted the notice of every one in the car, and many were the comments upon them. As daylight waned she sunk upon his shoulder to sleep, while he threw his arm around her to support her. If they had announced their engagement at Hudson, and inquired for a clergyman upon the train to marry them upon their arrival at Cleveland, no one would have been really surprised. She was a foolish girl, yet old enough to have known better. He must have been a villain thus to take advantage of her silliness.

Still, if the journey is long, and especially if it be by steamboat, a certain sociability is in order, and a married lady or lady of middle age should make good use of her privileges in this respect.

#### DUTY OF LADIES TO OTHER LADIES IN TRAVELING.

It is especially the duty of ladies to look after other ladies younger or less experienced than themselves who may be traveling without escort. To

watch these and see that they are not made the dupes of villains, and to pass a pleasant word with others who may possibly feel the loneliness of their situation, should be the especial charge of every lady of experience. Such a one may often have the privilege of rendering another lady an important service in giving her information or advice, or even assistance. Every lady of experience and self-possession should feel her duties to be only less than those of a gentleman in showing favors to the more helpless and less experienced of her own sex.

#### TRAVELING ACQUAINTANCES.

An acquaintance of either sex formed in traveling need never be retained afterward; though sometimes valuable and valued friends are thus secured.

#### CONSULTING THE COMFORT OF OTHERS.

No one has a right to keep open a window in a car or boat to the detriment of another. If the weather is cool and the windows are closed, before venturing to raise one the permission of all those whom the keen air might reach should first be asked. There are many discomforts in traveling, and they should be borne cheerfully with the reflection that what might relieve your simple discomfort may seriously endanger the health of another.

#### ETIQUETTE OF PUBLIC TABLES.

On board steamers and in hotels no gentleman

will be guilty of rushing to the table, helping himself selfishly to what he wants and eating ravenously. Even though all others are guilty of these things, the man who abstains gives an evidence of his superior breeding.

#### ATTENDING TO THE WANTS OF OTHERS.

See everywhere and at all times that ladies and elderly people have their wants supplied before you think of your own. Nor is there need for unmanly haste and pushing in entering or leaving cars or boats. There is always time enough allowed for each passenger to enter in a gentlemanly manner and with a due regard to the rights of others.

If, in riding in the street cars or crossing a ferry, your friend insists upon paying for you, permit him to do so without serious remonstrance. You can return the favor at some other time.

#### READING WHEN TRAVELING.

If a gentleman in traveling has provided himself with newspapers or other reading, he should offer them to his companions first. If they are refused, he may with propriety read himself, leaving the others free to do the like if they wish.

#### SELFISHNESS OF LADIES.

Ladies in traveling should scrupulously avoid monopolizing, to the exclusion of others, whatever conveniences are provided for their use. Mr. Pull-

man, the inventor of the palace car, was asked why there were not locks or bolts upon the ladies' dressing-rooms. He replied that "if these were furnished, but two or three ladies in a sleeping-car would be able to avail themselves of the conveniences, for these would lock themselves in and perform their toilettes at their leisure." It sounds like satire upon American ladyhood, but we fear it is true.

#### SEAT OF HONOR IN A CARRIAGE.

In driving the choicest seat is the one facing the horses. Gentlemen should always yield this to the ladies; and if there are but one gentleman and one lady in the carriage, the gentleman must sit down opposite the lady unless she invite him to the seat by her side. The place of honor is on the right hand of the seat facing the horses. This is also the seat of the hostess, and she is never expected to resign it. If she is not driving, it must be offered to the most distinguished lady.

#### ENTERING A CARRIAGE.

In entering a carriage one should so enter that the back is toward the seat intended to be occupied, so that there will be no need of turning round. A gentleman must be careful not to trample upon or crush ladies' dresses.

#### ASSISTING LADIES TO ALIGHT.

A gentleman must first alight from a carriage, even if he has to pass before a lady in so doing. He

must then assist the ladies to alight. If there is a servant with the carriage, the latter may hold open the door, but the gentleman must by all means furnish the ladies the required assistance.

It is quite an art to descend from a carriage properly. More attention is paid to this matter in England than in America. We are told an anecdote by M. Mercy d'Argenteau illustrative of the importance of this. He says: "The princess of Hesse-Darmstadt, having been desired by the empress of Austria to bring her three daughters to court in order that Her Imperial Majesty might choose one of them for a wife to one of her sons, drove up in her coach to the palace gate. Scarcely had they entered her presence when, before even speaking to them, the empress went up to the second daughter, and taking her by the hand said,

"'I choose this young lady.'

"The mother, astonished at the suddenness of her choice, inquired what had actuated her.

"'I watched the young ladies get out of their carriage,' said the empress. 'Your eldest daughter stepped on her dress, and only saved herself from falling by an awkward scramble. The youngest jumped from the coach to the ground without touching the steps. The second, just lifting her dress in front as she descended, so as to show the point of her shoe, calmly stepped from the carriage to the ground, neither hurriedly nor stiffly, but with grace and dignity. She is fit to be an empress. The

eldest sister is too awkward, the youngest too wild."

A gentleman in assisting a lady into a carriage will take care that the skirt of her dress is not allowed to hang outside. It is best to have a carriage-robe to protect it entirely from the mud or dust of the road. He should provide her with her parasol, fan and shawl before he seats himself, and make certain that she is in every way comfortable.

If a lady has occasion to leave the carriage before the gentleman accompanying her, he must alight to assist her out; and if she wishes to resume her seat in the carriage, he must again alight to help her to do so.

#### ETIQUETTE OF RIDING.

The etiquette of riding is very exact and important.

One should not make too prominent an appearance on horseback until one is thoroughly master of the situation. There is an old rhyme which gives the art of riding in one lesson:

"Keep up your head and your heart,  
Your hands and your heels keep down;  
Press your knees close to your horse's sides,  
And your elbows close to your own."

#### PREPARATIONS FOR RIDING.

A gentleman contemplating a ride with a lady should make certain her horse is a proper one for her use if it is one to which she is not accus-

tomed. He must also see that everything about the saddle and head-gear is in perfect order and secure from accident, and not trust to the careless supervision of grooms or livery-stable men. He is for the time being responsible for her safety.

#### ASSISTING LADIES TO MOUNT.

In riding with a lady it is the gentleman's duty to assist her to mount. The lady will place herself on the near or left side of the horse, standing as close to him as possible, with her skirt gathered in her left hand, her right hand upon the pommel and her face toward the horse's head. The gentleman should stand at the horse's shoulder, facing her, stooping, with his hand held so that she may place her left foot in it. This she does when the foot is lifted as she springs, so as to gently aid her in gaining the saddle. The gentleman must then put her foot in the stirrup and smooth the skirt of her habit. He is then at liberty to mount himself.

How close proximity he keeps to her, and if there are two ladies whether he ride between or on one side of them, must depend upon how skilled the ladies are in riding and how much assistance they require of him.

#### PACE IN RIDING.

The lady must always decide upon the pace. It is ungenerous to urge her or incite her horse to a faster gait than she feels competent to undertake.



If a gentleman riding alone meets a lady walking and desires to speak to her, he must alight to do so.

#### ASSISTING A LADY TO ALIGHT FROM A HORSE.

After the ride the gentleman must assist his companion to alight. She must first free her knee from the pommel and be certain that her habit is entirely disengaged. He must then take her left hand in his right and offer his left hand as a step for her foot. He must lower this hand gently and allow her to reach the ground quietly without springing. A lady should not attempt to spring from the saddle.

#### COURTESIES IN RIDING.

A gentleman should offer all the courtesies of the road, yielding the best and shadiest side of the road to the lady or elderly gentleman with whom he is riding. He must open all gates and pay all tolls. He should ride to the right of his companion, unless circumstances temporarily favor the other side.

## CHAPTER IX.

### *ETIQUETTE OF PUBLIC PLACES.*

NOWHERE as in public places will a man and woman show their true breeding. There the perfect lady and gentleman are always polite, considerate of the comfort and wishes of others and unobtrusive in their behavior. Under the same circumstances sham gentility is boisterous, rude, vulgar and selfish.

#### CONDUCT IN CHURCH.

One should preserve the utmost silence and decorum in church.

A gentleman should remove his hat as soon as he enters.

There should be no haste in passing up or down the aisle.

There should be no whispering, laughing or staring.

A gentleman and lady should pass up the aisle together until the pew is reached, when the former should step before the latter, open the pew door, holding it open while she enters, then follow her and close the door after him.

If a stranger is seen to enter the church and the sexton does not at once provide him with a seat, the pew door should be opened and the stranger silently invited to enter.

If books or fans are passed in church, let them be offered and accepted or refused with a silent gesture of acceptance or refusal.

It is courteous to see that strangers are provided with books ; and if the service is strange to them, the places for the day's reading should be indicated.

It is perfectly proper to offer to share the prayer or hymn book with a stranger if there is no separate book for his use.

When the services are concluded, there should be no haste in crowding up the aisle, but the departure should be conducted quietly and decorously. When the vestibule is reached, it is allowable to exchange greetings with friends, but here there should be no loud talking nor boisterous laughter. Neither should gentlemen congregate in knots in the vestibule or upon the steps of the church and compel ladies to run the gauntlet of their eyes and tongues.

In visiting a church of a different belief from your own, pay the utmost respect to the services and conform in all things to the observances of the church—that is, kneel, sit and rise with the congregation. No matter how grotesquely some of the forms and observances may strike you, let no smile or contemptuous remark indicate the fact while in the church.

If a Protestant gentleman accompanies a lady who is a Roman Catholic to her own church, it is an act of courtesy to offer the holy water. This he must do with his ungloved right hand. .

Upon entering a strange church it is best to wait until the sexton conducts you to a seat. By no means enter an occupied pew uninvited. Neither is it proper to enter an unoccupied pew without permission.

Never be late to church. It is a decided mark of ill-breeding.

In visiting a church for the mere purpose of seeing the edifice, one should always go at a time when there are no services being held. If people are even then found at their devotions, as is apt to be the case in Roman Catholic churches especially, the demeanor of the visitor should be respectful and subdued and his voice low, so that he may not disturb them.

#### INVITATION TO OPERA OR CONCERT.

A gentleman upon inviting a lady to accompany him to opera, theatre, concert or other public place of amusement must send his invitation the previous day and write it in the third person. The lady must reply immediately, so that if she declines there shall yet be time for the gentleman to secure another companion.

It is the gentleman's duty to secure good seats for the entertainment, or else he or his companion may

be obliged to take up with seats where they can neither see nor hear.

#### CONDUCT IN OPERA, THEATRE OR PUBLIC HALL.

On entering the hall, theatre or opera-house the gentleman should walk side by side with his companion unless the aisle is too narrow, in which case he should precede her. Reaching the seats, he should allow her to take the inner one, assuming the outer seat himself.

A gentleman should on no account leave the lady's side from the beginning to the close of the performance. The custom of going out alone between the acts to visit the refreshment-room cannot be too strongly reprehended. It is little less than an insult to the lady.

If it is a promenade concert or opera, the lady may be invited to promenade during the intermission. If she decline, the gentleman must retain his position by her side.

There is no obligation whatever upon a gentleman to give up his seat to a lady. On the contrary, his duty is solely to the lady whom he accompanies. He must remain beside her during the evening to converse with her between the acts and to render her assistance in case of accident or disturbance.

During the performance complete quiet should be preserved, that the audience may not be prevented seeing or hearing. Between the acts it is perfectly proper to converse, but it should be in a low tone,

so as not to attract attention. Neither should one whisper. There should be no loud talking, boisterous laughter, violent gestures, lover-like demonstrations or anything in manners or speech to attract the attention of others.

It is proper and desirable that the actors be applauded when they deserve it. It is their only means of knowing whether they are giving satisfaction.

The gentleman should see that the lady is provided with programme, and with libretto also if they are attending opera.

In passing out at the close of the performance the gentleman should precede the lady, and there should be no crowding and pushing.

If the means of the gentleman warrant him in so doing, he should call for his companion in a carriage. This is especially necessary if the evening is stormy. He should call sufficiently early to allow them to reach their destination before the performance commences. It is unjust to the whole audience to come in late and make a disturbance in obtaining seats.

The gentleman should ask permission to call upon the lady on the following day, which permission she should grant; and if she be a person of delicacy and tact, she will make him feel that he has conferred a real pleasure upon her by his invitation. Even if she finds occasion for criticism in the performance, she should be lenient in this respect and seek for points to praise instead, that he may not feel regret at

taking her to an entertainment which has proved unworthy.

#### CONDUCT IN PICTURE-GALLERIES.

In visiting picture-galleries one should always maintain the deportment of a gentleman or lady. Make no loud comments, and do not seek to show superior knowledge in art matters by gratuitous criticism. Ten to one, if you have not an art education, you will only be giving publicity to your own ignorance.

Do not stand in conversation before a picture, and thus obstruct the view of others who wish to see rather than talk. If you wish to converse with any one on general subjects, draw to one side out of the way of those who wish to look at the pictures.

#### CONDUCT AT FANCY FAIRS.

In visiting a fancy fair make no comments on either the articles or their price unless you can praise. Do not haggle over them. Pay the price demanded or let them alone. If you can conscientiously praise an article, by all means do so, as you may be giving pleasure to the maker if she chances to be within hearing.

If you have a table at a fair, use no unladylike means to obtain buyers. Let a negative suffice. Not even the demands of charity can justify you in importuning others to purchase articles against their own judgment or beyond their means.

Never be so grossly ill-bred as to retain the change if a larger amount is presented than the price. Offer the change promptly, when the gentleman will be at liberty to donate it if he thinks best, and you may accept it with thanks. He is, however, under no obligation whatever to make such donation.

Be guilty of no loud talking or laughing, and by all means avoid conspicuous flirting in so public a place.

As, according to the general rules of politeness, a gentleman must always remove his hat in the presence of ladies, so he should remain with head uncovered, carrying his hat in his hand, in a public place of this character.

#### \* CONDUCT IN AN ARTIST'S STUDIO.

Upon visiting an artist's studio, by no means meddle with anything in the room. Reverse no picture which hangs or stands with face to the wall; open no portfolio without permission, and do not alter by a single touch any lay-figure or its drapery, piece of furniture or article of vertu posed as a model. You do not know with what care the artist may have arranged these things, nor what trouble the disarrangement may cost him.

Use no strong expression of either delight or disapprobation at anything presented for your inspection. If a picture or a statue pleases you, show your approval and appreciation by close attention



and a few quiet, well-chosen words, rather than by extravagant praise.

Do not ask the artist his prices unless you really intend to become a purchaser; and in this case it is best to attentively observe his works, make your choice, and trust the negotiation to a third person or to a written correspondence with the artist after the visit is concluded. You may express your desire for the work and obtain the refusal of it from the artist. If you desire to conclude the bargain at once and ask his price, and he names a higher one than you desire to give, you may say as much and mention the sum you are willing to pay, when it will be optional with the artist to maintain his first price or accept your offer.

It is not proper to visit the studio of an artist except by special invitation or permission and at an appointed time, for you cannot appreciate how much you may disturb him at his work. The hours of daylight are all golden to him; and steadiness of hand in manipulating a pencil is sometimes only acquired each day after hours of practice, and may be instantly lost on the irruption and consequent interruption of visitors.

Never take a young child to a studio, for it may do much mischief in spite of the most careful watching. At any rate, the juvenile visitor will try the artist's temper and nerves by keeping him in a state of constant apprehension.

If you have engaged to sit for your portrait,

never keep the artist waiting one moment beyond the appointed time. If you do so, you should in justice pay for the time you make him lose.

A visitor should never stand behind an artist and watch him at his work; for if he be a man of nervous temperament, it will be likely to disturb him greatly.

## CHAPTER X.

### *EPISTOLARY ETIQUETTE.*

MUCH of the happiness of this life depends upon letter-writing. Yet there are few who know how to write a letter correctly and properly in all respects.

There are various kinds of letters, prominent among which are the family letter, the friendly letter, the love letter, the business letter, the letter of congratulation or condolence, and letters of invitation and acceptance or declination.

#### THE FAMILY LETTER.

First, and most important of all, comes the family letter. Women always write these best. They know how to pick up those little items of interest which are, after all, nearly the sum-total of home life, and which, by being carefully narrated, transport, for the time being, the recipient back to home and home interests. These letters should speak familiarly of all the inmates of the family, tell of the health or ill-health, haps or mishaps of each, and what they are doing or intending to do. They should give little gossipy items about neighbors

and acquaintances. They may even descend to trifles about dress—how Maria has got a new black alpaca which she has made with a broad flounce and plain overskirt; Frances has turned her old blue silk and trimmed it with black lace, and made it look as good as new. They may refer to Billy, the favorite horse, and even announce an increase in pussy's family. Having furnished all the news, they should make kind and careful inquiries concerning the feelings and doings of the recipient; and if this recipient is not an adept in the art of letter-writing, they may furnish questions enough to be answered to make the reply an easy task. They should conclude with sincere expressions of affection from all the members of the family to the absent one, a desire for his speedy return or best welfare, and a request for an early answer.

There really is no set model for a family letter. It should be written as an agreeable and intelligent woman would chat.

#### THE FRIENDLY LETTER.

The friendly letter can scarcely be described. It should be somewhat more dignified in tone, and not descend to such trivialities as the family letter. It should touch upon subjects of interest to each, and try to breathe throughout a spirit of sincerity and of genuine interest in the person addressed.

A letter of this character should receive an early

reply, yet not too early, as that would place the first writer too soon under obligations to write again.

### THE LOVE LETTER.

What can we say of the love letter? Only this: Let it be expressive of sincere esteem, yet written in such a style that if it should ever fall under the eye of the outside world there will be no silliness to blush about, nor extravagance of expression of which to be ashamed.

### THE BUSINESS LETTER.

The business letter should be as brief as possible. No words should be wasted in preface, apology or explanation. Begin at once at the business on hand; state that in as few words as are consistent with clearness of meaning, and when that is done stop.

In writing a business letter to a gentleman a lady should first put his name in full, and then say "Sir," or "Dear Sir," never "My Dear Sir." A gentleman should observe a like rule in addressing a lady. The letter should conclude, "Yours," "Yours respectfully," "Yours truly," "Your obedient servant," or almost any of the forms commonly adopted, except "Yours, etc.," which means nothing except an expression of laziness.

It is most imperative that the business letter should contain the writer's name and address in full.

In replying to a business letter the writer should

always recapitulate the substance of the letter received before the reply is given, that the correspondent may have the whole matter recalled to his mind, as a business man may have written so many business letters that the substance of this particular one may have entirely escaped his memory, and a reply which gave no clue to it would be entirely unintelligible.

It is allowable, and in some cases desirable, upon receiving a brief business letter, to write the reply on the same page, immediately beneath the original communication, thus returning both together. By this means the whole matter is brought up before the writer's mind without an effort.

A business letter should receive an immediate reply, which should be as brief and direct as circumstances will permit.

#### LETTERS OF INTRODUCTION.

A letter of introduction should be written upon the best note-paper, with an envelope to correspond, and of a fashionable shape and size. The precise form of a letter of introduction is not essential, so that it expresses an earnest desire to have the friend whom it introduces received into the good esteem of the friend addressed.

Letters of introduction should never be sealed, and should bear upon the envelope, in the left-hand corner, the name and address of the person

introduced. The following will give an idea of an appropriate form for a letter of introduction :

“ PHILADELPHIA, October 27, 1874.

“ J. W. OSGOOD, ESQ. :

“ DEAR SIR :

“ I take the liberty of introducing to you my esteemed friend, Miss Mary A. Weeks, who contemplates spending some little time in your city. Any attentions you may find it possible to show her during her stay will be considered as a personal favor by

Yours sincerely,

“ MRS. E. B. BARTLETT.”

The envelope should bear the following superscription :

*J. W. Osgood, Esq.,*

*359 West 31st street,*

*New York.*

*Introducing Miss Mary A. Weeks, Philadelphia.*

#### LETTERS OF CONGRATULATION OR CONDOLENCE.

In writing letters of congratulation or condolence one should be careful to make them seem expressive

of real feeling, and not have them sound like a mere form of words copied from some "Model Letter Writer." Therefore use no set form, such as that prescribed in the "Letter Writer's Own Book," but let the letter be natural and characteristic in its phraseology. Make letters of this character brief, and do not touch in them upon any subject save the one for which you are offering your congratulations or sympathy.

#### LETTERS OF INVITATION.

Letters of invitation are various in form, according to the occasion which calls them forth.

An invitation to a large party or ball should be sent out at least a fortnight beforehand, and should read as follows :

"Mrs. Neff requests the pleasure of Miss Williams' company at a ball on Thursday, Jan. 8, at 9 o'clock."

Invitations to a ball are always given in the name of the lady of the house.

The letter of acceptance should be as follows :

"Miss Williams accepts with pleasure Mrs. Neff's kind invitation for Thursday, Jan. 8."

Or if it is impossible to attend, a note something after the following style should be sent :

"Miss Williams regrets that a previous engagement [or whatever may be the preventing cause] will prevent her accepting Mrs. Neff's kind invitation for Jan. 8."



The invitation to a large party is similar to that for a ball, only the words "at a ball" are omitted and the hour may be earlier. The notes of acceptance or rejection are the same as for a ball.

Such a note calls for full evening-dress. If the party is a small one, the same should be indicated in the note by putting in the words "to a small evening-party," so that there may be no mistake in the matter. There can certainly be nothing more embarrassing to a lady than to go in full evening-dress to the house of a friend expecting to find a large party there assembled all in similar costumes, and meet only a few friends and acquaintances plainly dressed.

If there is any special feature which is to give character to the evening, it is best, by all means, to mention this fact in the note of invitation. Thus the words "musical party," "to take part in dramatic readings," "to witness amateur theatricals," etc., should be inserted in the note. If there are programmes for the entertainment, be sure to enclose one.

An invitation from a gentleman to a lady to attend opera, theatre, concert, lecture or other entertainment should read as follows:

"Mr. Morris would be pleased to have Miss Dixon's company at the opera on Friday evening, February 6, when 'Norma' will be performed by Miss Kellogg's company at the Academy of Music."

Such an invitation calls for an immediate answer

of acceptance or rejection. The lady may plead a prior engagement in rejecting.

For a general reception invitations are printed upon cards and require no answer. Their style should be similar to the following :

*Mrs. F. D. Reynolds,*

*At Home,*

*Tuesday Evening, Dec. 15,*

*No. 1795 Arch Street.*

Invitations to a dinner-party should be in the name of both host and hostess:

"Mr. and Mrs. C. B. Campbell request the pleasure of Mr. and Mrs. Morris' company at dinner on Monday, Dec. 23, at five o'clock."

A note of acceptance or refusal should be at once returned. The models of replies to invitations to balls will serve here.

An invitation to a tea-drinking need not be so formal. It should partake more of the nature of a friendly note, thus:

"DEAR MISS RAYMOND: We have some friends

coming to drink tea with us to-morrow; will you give us the pleasure of your company also? We hope you will not disappoint us.

“MRS. ELLEN BROWN.”

In writing to persons of superior rank than your own you should request the “honor” instead of “pleasure” of their company.

Invitations should be written upon small note paper, which may have initial or monogram stamped upon it.

All invitations should be dated at the top, with address written legibly at the bottom.

The body of the invitation should be in the middle of the sheet, the date above, to the right, the address below, to the left.

The invitation must be sent to the private residence of the person invited, never to the place of business. It should always be sent by a private messenger; for the post is so uncertain that it might not be received in time, if it did not fail altogether.

Should an invitation be declined, some reason must be given, the true cause—a prior engagement, a contemplated journey, sickness, domestic trouble, or whatever it may be—being stated clearly and concisely, so that the hostess shall have no possible occasion for offence. This refusal should be despatched as quickly as possible, so that the hostess may have time to supply the vacant place.

An invitation once accepted, and an engagement made to dinner, should be sacredly observed. Only the most imperative necessity will justify its being broken. And in that case the fact must be communicated directly with a full explanation to the hostess. If it is too late to supply your place, it may at least be in time to prevent dinner waiting on your account.

The style of wedding invitations differs with changing fashions, so that there can be no imperative rule laid down. The same may be said regarding funerals.

#### GENERAL RULES REGARDING LETTER-WRITING.

All letters should be written in a clear, fair hand. The t's should be scrupulously crossed and the i's dotted, and the sentences sufficiently punctuated to allow of the sense being readily comprehended. We will not insist upon perfect punctuation for the very good reason that the vast majority of people are unequal to it.

A letter should be written on white paper with black ink. The best and most appropriate size of paper is what is known as "commercial note."

Monograms are only allowable in black or stamp. Gilt or colored monograms are exceedingly vulgar.

Letters should always bear the address of the writer. The best way is to have the address neatly printed at the top of the sheet. By this means no forgetfulness on the part of the writer in this respect will result disastrously.

The name should always be signed in full to a letter of whatever character; and if the writer be a married lady, she should invariably, except in the most familiar missives, prefix "Mrs." to her name.

An elaborate or illegible signature intended to make an impression on the beholder is exceedingly snobbish.

In business and ceremonious letters do not write on both sides of the page.

Be very sparing in your underlining of words. Most letters need no italics whatever, and to emphasize words in every line by underscoring makes the whole letter weak, if not ridiculous.

Letters should present neither erasures nor blots.

Letters about one's own affairs, requiring an answer, should always enclose a stamp to pay return postage. A still better way is to send a stamped and directed envelope.

Letters should be directed in a clear, large hand to the person for whom they are intended. If they are to be in the care of some one else, let that be added after the name or in the lower left-hand corner of the letter.

It is well to put the writer's name and address on the outside of the envelope, and then, if the letter is not taken from the office, it will in course of time be returned direct to the sender.

Red sealing-wax is only used in business or official letters. The self-sealing envelopes preclude the necessity of using either wax or wafers.

The stamp should be placed on the right-hand corner of the envelope, and it is well to bestow sufficient time upon it to place it right side up and perfectly straight.

In communicating bad news great care should be taken not to do it too abruptly.

We should speak of our own misfortunes as little as possible in our letters; and if they are matters that concern only ourselves, and the person to whom we write cannot in any way help us, but on the contrary is sure to be cast down at hearing of our troubles, it is well to omit their mention altogether.

We should not write in a tone of dejection, neither should we pen an ill-tempered letter. We shall be sure to be ashamed of such a one in our cooler moments. If we must relieve our feelings by writing the letter, then let us write it, but postpone the sending for a day or two, when our better judgment will probably prompt us to destroy the letter altogether.

Letters should always be civil in tone. If they are otherwise, they detract from the dignity of the writer rather than the receiver.

No gentleman or lady ever writes an anonymous letter. It is the weapon of cowards and knaves.

A familiar letter is always more or less egotistic, yet it must be made to seem as little so as possible. This can be done by avoiding the pronoun "I" whenever practicable.

A person in mourning should use note paper and

envelope with a black border of more or less width, according to the degree of mourning to be exhibited. Too broad a border, however, is ostentatious and in exceedingly bad taste.

Errors in spelling and grammar are things which no well-bred person can afford to be guilty of. There is nothing which will so quickly prejudice another's mind against one as these. Style is also an important consideration. Something may be told pleasantly and in a lively manner which shall interest the reader. The same thing may be communicated in so dull and verbose a style that the reader will hardly have patience to read to the end.

The secret of good letter-writing consists in writing as you would speak, correctly and properly as possible, in a simple, concise, clear and natural manner.

## CHAPTER XI.

### *ETIQUETTE OF COURTSHIP.*

**I**T cannot be expected that we shall in this chapter discuss the proper qualifications of husbands and wives or give good advice or words of warning in these matters. There is much to be said, no doubt, but the one in need must look elsewhere for information or counsel. It is our business only to dictate the proper behavior of young men toward young women and young women toward young men during the most important and interesting period of their lives. Let them be good, bad or indifferent, if they would regulate their actions after the strict rules of society, and so *seem* at their best, they would do well to study the pages of this book, or of one of similar character.

### SOCIAL INTERCOURSE BETWEEN THE SEXES.

A young man and young woman who are not yet engaged enjoy the period of the greatest freedom they will ever know. They may associate with those of the other sex without restraints save those imposed by decorum and good breeding.



**CONDUCT OF A GENTLEMAN TOWARD LADIES.**

A gentleman whose thoughts are not upon marriage should not pay too exclusive attentions to any one lady. He may call upon all and extend invitations to any or all to attend public places of amusement with him, or may act as their escort on occasions, and no one of the many has any right to feel herself injured. But as soon as he neglects all others to devote himself to a single lady he gives that lady reason to suppose he is particularly attracted to her, and there is danger of her feelings becoming engaged.

**CONDUCT OF A LADY TOWARD GENTLEMEN.**

Neither should a young lady allow marked attentions from any one to whom she is not specially attracted, for two reasons: one, that she may not do an injury to the gentleman in seeming to give his suit encouragement, and the other, that she may not harm herself in keeping aloof from her those whom she might like better, but who will not approach her under the mistaken idea that her feelings are already interested. A young lady will on no account encourage the addresses of one whom she perceives to be seriously interested in her unless she feels it possible that in time she may be able to return his affections. The prerogative of proposing lies with man, but the prerogative of refusing lies with woman; and this prerogative a lady of tact and kind heart can and

will exercise before her suitor is brought to the humiliation of a direct offer. She may let him see that she receives with equal favor attentions from others, and she may check in a kindly but firm manner too frequent visits to herself. She should try, while discouraging him as a lover, to still retain him as a friend.

A young man who has used sufficient delicacy and deliberation in the matter, and who, moreover, is capable of taking a hint when it is offered him, need hardly go to the length of a declaration when a refusal only awaits him.

#### PREMATURE DECLARATION.

It is very injudicious, not to say presumptuous, for a gentleman to make a proposal to a young lady on too brief an acquaintance. He may be perfectly satisfied as to her merits, but how can he imagine himself so attractive as to suppose her equally satisfied on her part? A lady who would accept a gentleman at first sight can hardly possess the discretion needed to make her a good wife. Therefore, impatient and impassioned young man, nurse your ardor for a time unless you wish to ensure for yourself disappointment.

#### LOVE AT FIRST SIGHT.

No doubt there is such a thing as love at first sight, but love alone is a very uncertain foundation upon which to base marriage. There should be thor-

ough acquaintanceship and a certain knowledge of harmony of tastes and temperaments before matrimony is ventured upon.

#### PROPER MANNER OF COURTSHIP.

It is impossible to lay down any strict rule as to the proper mode of courtship and proposal. A French authority will tell us that it is the business of the parents to settle all preliminaries. In England it is considered *en regle* for the young man to ask the consent of the parents to pay addresses to their daughter. In this country the matter is left almost entirely to the young people.

It seems most reasonable that courtship should precede engagement, and that circumstances must determine whether it lead to engagement. Thus, a man may begin seriously to court a girl, but may discover before any promise binds them to each other that they are entirely unsuited to one another, when he may with perfect propriety, and without serious injury to the lady, withdraw his attentions. But suppose he has already applied to and gained the consent of her parents to pay her his addresses. They have, no doubt, communicated the fact to their daughter, and they all consider him as under a partial engagement. How, then, when he comes to perceive that a marriage between them cannot fail to be unhappy and unfortunate, can he go to them and to her and say this and withdraw his suit with dignity and with

the proper feeling on both sides? Of course such a proceeding is possible, but hardly probable, and is likely to produce much pain and embarrassment.

Certain authorities would insist that the leave of parents must always be obtained before the daughter is asked to give herself in marriage. While we would not insinuate that there is anything improper or wrong in such a course, still, we think, in this country, with our social customs, it is best not to be too strict in this regard. Each case has its own peculiar circumstances which must govern it, and it seems at least pardonable to us if the young man should prefer to know his fate directly from the lips of the most interested party before he submits himself to the cooler judgment and the critical observation of the father and mother, who are not by any means in love with him, and who may possibly regard him with a somewhat jealous eye as having already monopolized their daughter's affections and now desirous to steal her outright.

Parents should always be perfectly familiar with the character of their daughter's associates, and they should exercise their authority so far as not to permit her to form any improper acquaintances. In regulating the social relations of their daughter parents should bear in mind the possibility of her falling in love with any one with whom she may come in frequent contact. Therefore, if any gentleman of her acquaintance is

particularly ineligible as a husband, he should be excluded as far as practicable from her society.

Parents, especially mothers, should also watch with a jealous care the tendencies of their daughter's affections; and if they see them turning toward unworthy or undesirable objects, influence of some sort should be brought to bear to counteract this. Open remonstrance and objection will not do it. It will in nine cases out of ten have a result the exact contrary of that desired. Great delicacy and tact are required to manage matters rightly. A more suitable person may, if available, be brought forward, in the hope of attracting the young girl's attention. The objectionable traits of the undesirable suitor should be made apparent to her without the act seeming to be intentional; and if all this fails, let change of scene and surroundings by travel or visiting accomplish the desired result. The latter course will generally do it if matters have not been allowed to progress too far and the young girl is not informed *why* she is temporarily banished from home.

Parents should always be able to tell from observation and instinct just how matters stand with their daughter; and if the suitor is an acceptable one and everything satisfactory, then the most scrupulous rules of etiquette will not object to their letting the young couple alone. If the lover chooses to propose directly to the lady and consult her father afterward, consider that he has a perfect right to do so. If her parents have sanctioned his visits and attentions by

a silent consent, he has a right to believe that his addresses will be favorably received by them. If he has a scrupulous regard for old-fashioned notions of decorum and applies to the father first, accept his suit graciously, at the same time thanking him for his honorable conduct.

#### PROPOSALS OF MARRIAGE.

It is impossible to lay down any rules in regard to proposals of marriage. Modes are and should be as different as people. The best way certainly is to apply in person to the lady and receive the answer from her own lips. Failing in courage for that, one can resort to writing. A spoken declaration should be bold, manly and earnest. It should be, moreover, plain in its meaning, so there may be no misunderstanding. But as to the exact words there is no set formula, unless we accept those laid down in Dickens' novel of David Copperfield—"Barkis is willin."

Trollope says on this subject: "We are inclined to think that these matters are not always discussed by mortal lovers in the poetically passionate phraseology which is generally thought to be appropriate for this description. A man cannot well describe that which he has never seen or heard, but the absolute words and acts of one such scene did once come to the author's knowledge. The couple were by no means plebeian or below the proper standard of high bearing and high breeding; they were a hand-

some pair, living among educated people, sufficiently given to mental pursuits, and in every way what a pair of polite lovers ought to be. The all-important conversation passed in this wise. The site of the passionate scene was the sea-shore, on which they were walking, in autumn.

"*Gentleman.*—'Well, miss, the long and the short of it is this: here I am; you can take me or leave me.'

"*Lady* (scratching a gutter on the sand with her parasol, so as to allow a little salt water to run out of one hole into another).—'Of course I know that's all nonsense.'

"*Gentleman.*—'Nonsense! By Jove, it isn't nonsense at all! Come, Jane, here I am; come, at any rate you can say something.'

"*Lady.*—'Yes, I suppose I can say something.'

"*Gentleman.*—'Well, which is it to be—take me or leave me?'

"*Lady* (very slowly, and with a voice perhaps hardly articulate, carrying on, at the same time, her engineering works on a wider scale).—'Well, I don't exactly want to leave you.'

"And so the matter was settled—settled with much propriety and satisfaction; and both the lady and gentleman would have thought, had they ever thought about the matter at all, that this, the sweetest moment of their lives, had been graced by all the poetry by which such moments ought to be hallowed."

In novels of the old school the lover used to get down upon his knees. He is excused from doing that nowadays. Whatever his words or his position, let him evince a sincere and unselfish affection for the beloved, and try not only to act, but to feel, that her happiness must be considered before his own. With that view of the matter, how inconsiderate to press an unwelcome suit upon a young lady! If she has no affection for him, and does not conceive it possible ever to entertain any, it is a cruel thing to urge her to give her person without her love. The eager lover may believe for the time being that such possession would satisfy him, but the day would surely come when he would reproach his wife that she had no love for him, and he would possibly make that an excuse for all manner of unkindnesses.

#### A LADY'S "No."

It is not always necessary to take a lady's first "no" as absolute. Diffidence or uncertainty as to her own feelings may sometimes influence a lady to reply in the negative, and after-consideration cause her to regret that reply.

Though a gentleman may repeat his suit with propriety after having been once repulsed, still it should not be repeated too often or too long, lest it should degenerate into importuning. If a lady really has no love to give, in that case she will soon learn to despise the importunate suitor, and he thus loses the possibility of retaining her friendship.



No lady worthy any gentleman's regard will say "no" twice to a suit which she intends ultimately to receive with favor. If she is in any doubt about her own mind, she will at least temper the second "no" with an intimation that if time was granted her for consideration she might possibly change her mind, or she will ask for time for consideration before a final answer is given. A lady should always be allowed all the time she requires before making up her mind; and if the gentleman grows impatient of the delay, he is always at liberty to insist on an immediate answer and abide by the consequences of his impatience.

A lady who really means "no" should be able to so say it as to make her meaning unmistakable. For her own sake and that of her suitor, if she really desires the suit ended, her denial should be positive and of a character to let no doubt remain of its being final. And this can be done in so kind and dignified a manner that she will retain her lover as her friend if his friendship is worth having.

A man should never make a declaration in a jesting manner. It is most unfair to the lady. He has no right to trifle with her feelings for mere sport, nor has he a right to hide his own meaning under the guise of jest. The chances are that he will be answered after the same manner in which he speaks. If the lady be designing or malicious, she may accept his intended jest in serious earnest, and thereby give him much trouble; or if she be of

delicate sensibilities, she may accept his apparent jest as an actual one, and he may lose his suit accordingly.

Nothing can be more unfair or more unjustifiable than a doubtful answer given under the plea of sparing the suitor's feelings. It raises false hopes. It renders a man restless and unsettled. It may cause him to express himself or to shape his conduct in such a manner as he would not dream of doing were his suit utterly hopeless.

As a woman is not bound to accept the first offer that is made to her, so no sensible man will think the worse of her or feel himself personally injured by a refusal. That it will give him pain is most probable. If his heart does not suffer, his vanity is sure to do so. But he is sure in time to appreciate the fact that his feelings were not trifled with or his position made ridiculous, but that his advances were met in the earnest and candid spirit which had actuated him in coming forward.

Let young ladies always remember that, charming and fascinating as they may be, the man who proposes to them pays them a high compliment—the highest in his power. This merits appreciation and a generous return.

A scornful "no" or a simpering promise to "think about it" is the reverse of generous.

In refusing, the lady ought to convey her full sense of the honor intended her, and to add, seriously but not offensively, that it is not in accord-

ance with her inclination, or that circumstances compel her to give an unfavorable answer.

It is only the contemptible flirt who keeps an honorable man in suspense for the purpose of glorifying herself by his attentions in the eyes of friends. Nor would any but a frivolous or vicious girl boast of the offer she had received and rejected. Such an offer is a privileged communication. The secret of it should be held sacred. No true lady will ever divulge to any one, unless it may be to her mother, the fact of such an offer. It is the severest breach of honor to do so. A lady who has once been guilty of boasting of an offer should never have a second opportunity for boasting.

No true-hearted woman can entertain any other feeling than that of commiseration for the man over whose happiness she has been compelled to throw a cloud, while the idea of triumphing in his distress or abusing his confidence must be inexpressibly painful to her.

#### THE REJECTED SUITOR.

The duty of the rejected suitor is quite clear. Etiquette demands that he shall accept the lady's decision as final and retire from the field. He has no right to demand the reason of her refusal. If she assign it, he is bound to respect her secret, if it is one, and to hold it inviolable.

To persist in urging his suit or to follow up the lady with marked attentions would be in the worst

possible taste The proper course is to withdraw as much as possible from the circles in which she moves, so that she may be spared reminiscences which cannot be other than painful.

Rejected suitors sometimes act as if they had received injuries they were bound to avenge, and so take every opportunity of annoying or slighting the helpless victims of their former attentions. Such conduct is cowardly and unmanly, to say nothing of its utter violation of good breeding.

#### “ASKING PAPA.”

When a gentleman is accepted by the lady of his choice, the next thing in order is to go at once to her parents for their approval. In presenting his suit to them he should remember that it is not from the sentimental but the practical side that they will regard the affair. Therefore, after describing the state of his affections in as calm a manner as possible, and perhaps hinting that their daughter is not indifferent to him, let him at once frankly, without waiting to be questioned, give an account of his pecuniary resources and his general prospects in life, in order that the parents may judge whether he can properly provide for a wife and possible family. A pertinent anecdote was recently going the rounds of the newspapers. A father asked a young man who had applied to him for his daughter's hand how much property he had. “None,” he replied, but he was “chock full of days' work.” The anecdote

concluded by saying that he got the girl. And we believe all sensible fathers would sooner bestow their daughters upon industrious, energetic young men who are not afraid of days' work than upon idle loungers with a fortune at their command.

### AN ENGAGEMENT RING.

After the engagement is made between the couple and ratified by the parents, it is customary in polite society for the young man to affix the seal of this engagement by some present to his affianced. This present is usually a ring, and among the wealthy it may be of diamonds—a solitaire or cluster—and as expensive as the young man's means will justify. The ring is not necessarily a diamond one; it may be of other stones or it may be an heirloom in his family, precious more because of its associations, antiquity and quaintness than from its actual money-value.

All lovers cannot afford to present their lady-loves with diamond rings, but all are able to give them some little token of their regard which will be cherished for their sakes, and which will serve as a memento of a very happy past to the end of life. The engagement ring should be worn upon the ring finger of the right hand.

### CONDUCT OF THE FIANCÉ.

The conduct of the fiancé should be tender, assiduous and unobtrusive. If he is a man of tact he

will pay especial attention to his future mother-in-law; he will be kind and polite to the sisters of his betrothed and friendly with her brothers. Yet he must not be in any way unduly familiar or force himself into family confidences on the ground that he is to be regarded as a member of the family. Let the advances come rather from them to him, and let him show a due appreciation of any confidences which they may be pleased to bestow upon him.

#### THE FAMILY OF THE YOUNG MAN.

The engagement becoming a settled thing, the family of the young man should make the first advances toward an acquaintance with his future wife. They should call upon her or write to her, and they may with perfect propriety invite her to visit them in order that they may become acquainted.

#### THE POSITION OF AN ENGAGED WOMAN.

An engaged woman should eschew all flirtations, though it does not follow that she is to cut herself off from all association with the other sex because she has chosen her future husband. She may still have friends and acquaintances, she may still receive visits and calls, but she must try to conduct herself in such a manner as to give no offence.

#### POSITION OF AN ENGAGED MAN.

The same rules may be laid down in regard to the other party to the contract, only that he pays visits

instead of receiving them. Neither should assume a masterful or jealous attitude toward the other. They are neither of them to be shut up away from the rest of the world, but must mingle in society after marriage nearly the same as before, and take the same delight in friendship. The fact that they have confessed their love to each other ought to be deemed a sufficient guarantee of faithfulness; for the rest let there be trust and confidence.

#### THE RELATIONS OF AN ENGAGED COUPLE.

Nevertheless, a young man has no right to put a slight upon his future bride by appearing in public with other ladies while she remains neglected at home. He is in future her legitimate escort. He should attend no other lady when she needs his services; she should accept no other escort when he is at liberty to attend her.

It may be well to hint that a lady should not be too demonstrative of her affection during the days of her engagement. There is always the chance of a slip 'twixt the cup and the lip; and overt demonstrations of love are not pleasant to remember by a young lady if the man to whom they are given by any chance fails to become her husband.

An honorable man will never tempt his future bride to any such demonstration. He will always maintain a respectful and decorous demeanor toward her.

Among certain classes of society it is quite com-

mon to allow peculiar latitude to an engaged couple. It is not many years since in the heart of Pennsylvania "bundling" was permitted. What "bundling" was it is not here necessary to describe. In the lower classes in New Jersey, and no doubt in many other localities, the young man who is paying his suit to a girl expects to be allowed to remain with her in a dimly-lighted or perhaps completely darkened room till nearly or quite daylight. In somewhat more civilized society it is thought perfectly proper for love-making to encroach somewhat upon the small hours, and even among people of culture and refinement it is considered necessary to leave the young courting or engaged couple entirely by themselves during the whole evening.

This is all a relic of the grossest barbarism. No young man who would shrink from being guilty of a great impropriety, and who would not risk sinking in the esteem of his beloved and her friends, should ever prolong his visits beyond ten o'clock, unless it be the common custom of the family to remain up and to entertain visitors to a later hour, and the visit paid is a family one and not a *tête-à-tête*. Two hours is quite long enough for a call; and the young man will give evidence of his affection no less than his consideration by making his visits short, and if need be making them often, rather than by prolonging them to unreasonable hours.

Very few young men comprehend the real pain and inconvenience they occasion to the lady of their



choice when they keep her up to untoward hours, and subject her, in consequence, to the ridicule and censure of others.

It is not inappropriate to sometimes leave an engaged couple by themselves, but that they should always be so left, under all circumstances and no matter at what inconvenience to others, is as absurd as it is indelicate.

#### PRESENTS AFTER ENGAGEMENT.

If the gentleman has means and the lady's parents do not object, he may with propriety make presents to his affianced. If there are any scruples on this point, he can at least present her flowers, music and periodicals or books, to which no one will take exception.

#### LOVERS' QUARRELS.

Neither party should ever try to make the other jealous for the purpose of testing his or her affection. Such a course is contemptible; and if the affections of the other are permanently lost by it, the offending party is only gaining his or her just deserts. Neither should there be provocation to little quarrels for the foolish delight of reconciliation.

No lover will assume a domineering attitude over his future wife. If he does so, she will do well to escape from his thrall before she becomes his wife in reality. A domineering lover will be certain to be still more domineering as a husband; and from all such the prayer of wise women is, "Good Lord, deliver us!"

## BREAKING AN ENGAGEMENT.

Sometimes it is necessary to break off an engagement. Many circumstances will justify this. Indeed, anything which may occur or be discovered which shall promise to render the marriage an unsuitable or unhappy one is and should be accepted as justification for such a rupture. Still, breaking an engagement is always a serious and distressing thing, and ought not to be contemplated without absolute and just reasons.

Whichever is the acting party in the matter must necessarily feel his or her position one of great delicacy and embarrassment. The step must be taken firmly yet gently, and everything done to soften the blow to the other party.

It is generally best to break an engagement by letter. By this means one can express himself or herself more clearly, and give the true reasons for his or her course much better than in a personal interview. The letter breaking the engagement should be accompanied by everything in the way of portraits, letters or gifts which has been received during the engagement.

Such a letter should be acknowledged in a dignified manner, and no efforts should be made or measures be taken to change the decision of the writer unless it is manifest that he or she is greatly mistaken in his or her premises. A similar return of letters, portraits and gifts should be made.

## CHAPTER XII.

### *TABLE ETIQUETTE.*

**B**REAKFAST is the least ceremonious meal of the day. In establishments where the corps of servants is sufficiently large, so that the arrangements of the day are not disturbed thereby, it is customary to let the members of the family break their fast at their own proper hour. The table is set, and each one comes in without ceremony whenever it pleases him or her to do so. In smaller households a good deal of inconvenience would attend such a course, and it is well to insist upon punctuality at a reasonably late hour. Nevertheless, at this first meal of the day, even in the most orderly households, a certain amount of freedom is allowed which would be unjustifiable at any other time. The head of the house may read his morning paper and the other members of the family may look over their correspondence in silence if they choose. And each may rise and leave the table when business or pleasure dictates, without waiting for a general signal.

### THE BREAKFAST-TABLE.

The breakfast-table should be simply decorated,

yet it may be made extremely attractive, with its snowy cloth and napkins, its array of glass, and its ornamentation of flowers and fruit.

Queen Victoria has set the fashion of placing the whole loaf of bread upon the table with a knife by its side, leaving the bread to be cut as it is desired. However, the old style of having the bread already cut when it is placed upon the table will still recommend itself to many. In eating, bread must always be broken, never cut, and certainly not bitten.

Fruit should be served in abundance at the breakfast-table whenever and wherever practicable. There is an old adage which declares that "fruit is golden in the morning, silver at noon and leaden at night."

#### GENERAL RULES FOR BEHAVIOR AT TABLE.

Tea and coffee should never be poured into a saucer to cool.

If a person wishes to be served with more tea or coffee, he should place his spoon in the saucer. If he has had sufficient, let it remain in the cup.

If by chance anything unpleasant is found in the food, such as a hair in the bread or a fly in the coffee, remove it without remark. Even though your own appetite be spoiled, it is well not to prejudice others.

Always make use of the butter-knife, sugar-tongs and salt-spoon, instead of using your knife, spoon or fingers.

Never, if possible, cough or sneeze at the table.

If you feel the paroxysm coming on, leave the room. It may be worth while to know that a sneeze may be stifled by placing the finger firmly upon the upper lip.

At home fold your napkin when you are done with it and place it in your ring. If you are visiting, leave your napkin unfolded beside your plate.

Never hold your knife and fork upright on each side of your plate while you are talking.

Do not cross your knife and fork upon your plate when you have finished.

When you send your plate to be refilled, place your knife and fork upon one side of it or put them upon your piece of bread.

Eat neither too fast nor too slow.

Never lean back in your chair nor sit too near or too far from the table.

Keep your elbows at your side, so that you may not inconvenience your neighbors.

Do not find fault with the food.

The old-fashioned habit of abstaining from taking the last piece upon the plate is no longer observed. It is to be supposed that the vacancy can be supplied if necessary.

If a plate is handed you at table, keep it yourself instead of passing it to a neighbor. If a dish is passed to you, serve yourself first, and then pass it on.

#### LUNCHEON.

Luncheon has come to be a recognized institution

in our large cities, where business forbids the heads of families returning to dinner until a late hour. Luncheon also serves as an early dinner for children and servants.

There is much less formality in the serving of lunch than of dinner. Whether it consists of one or more courses, it is all set upon the table at once. When only one or two are to lunch, the repast is ordinarily served upon a tray.

#### DINNER.

We have already spoken at some length of ceremonious dinners, so that all we need treat of in this place is the private family dinner. This should always be the social hour of the day. Then parents and children meet together, and the meal should be of such length as to allow of the greatest sociality. It is an old proverb that "chatted food is half digested."

It may not be out of place to quote here an anecdote from the French, which no doubt many of our readers have seen before, but which will illustrate, in most respects, the correct etiquette of the dining-table.

The abbé Casson, a professor in the College Mazarin, and an accomplished *littérateur*, dined one day at Versailles with the abbé de Radonvilliers, in company with several courtiers and marshals of France. After dinner, when the talk ran upon the etiquette and customs of the table, the abbé Casson boasted

of his intimate acquaintance with the best dining-out usages of society.

The abbé Delille listened to his account of his own good manners for a while, but then interrupted him and offered to wager that at the dinner just served he had committed numberless errors or improprieties.

"How is it possible!" demanded the abbé. "I did exactly like the rest of the company."

"Nonsense!" exclaimed the other. "You did a hundred things which no one else did. First, when you sat down at the table, what did you do with your napkin?"

"My napkin? Why, just what everybody else did: I unfolded it and fastened it to my button-hole."

"Ah, my dear friend," said Delille, "you were the only one of the party who did that. No one hangs his napkin up in that style. They content themselves with placing it across their knees. And what did you do when you were served to soup?"

"Like the others, surely. I took my spoon in my right hand and my fork in the left—"

"Your fork! Who ever saw any one eat bread out of his soup-plate with a fork before? After your soup what did you eat?"

"A fresh egg."

"And what did you do with the shell?"

"Handed it to the servant."

"Without breaking it?"

"Yes, without breaking it up, of course."

"Ah, my dear abbé, nobody ever eats an egg without breaking the shell afterward," exclaimed Abbé Delille. "And after your egg?"

"I asked the abbé Radonvilliers to send me a piece of the hen near him."

"Bless my soul! a piece of the *hen*? One should never speak of hens out of the hennerie. You should have asked for a piece of fowl or chicken. But you say nothing about your manner of asking for wine."

"Like the others, I asked for claret and champagne."

"Let me inform you that one should always ask for claret *wine* and champagne *wine*. But how did you eat your bread?"

"Surely I did that properly. I cut it with my knife into small mouthfuls and ate it with my fingers."

"Bread should never be cut, but always broken with the fingers. But the coffee—how did you manage that?"

"It was rather too hot, so I poured a little of it into my saucer and drank it."

"Well, then, you committed the greatest error. You should never pour either coffee or tea into your saucer, but always let it cool and drink it from the cup."

It is unnecessary to say that the abbé was deeply mortified at his evident ignorance of the usages of polite society.



## CHAPTER XIII.

### *MISCELLANEOUS RULES OF ETIQUETTE.*

“**D**ECORUM,” says a French writer, “is nothing less than the respect of one’s self and others brought to bear upon every circumstance of life.” In all our relations with our fellow-men, whether social or domestic, anything approaching coarseness, undue familiarity or levity of conduct is prolific of evil.

#### MAKING AND RECEIVING PRESENTS.

The proper giving and receiving of gifts may be almost styled an intuition which every one does not possess. A generous person may unwittingly wound where he intends to confer nothing but gratification. A grateful person may, through want of tact, seem almost to deprecate the liberality of the giver.

A gift should always have some other value to the receiver than its mere price. “Our tokens of love,” says Emerson, “are, for the most part, barbarous, cold and lifeless because they do not represent our life. The only gift is a portion of thyself. Therefore let the farmer give his corn; the miner a gem;

the sailor coral and shells; the painter his picture; and the poet his poem."

The rich should beware how they give to the poor lest they hurt their pride. The poor should only give to the rich that which their time, their affections or their talents have made precious.

A present should never be given with an expectation of a return. Nor should the recipient of a present ever be reminded of it by the giver.

In presenting a book to a friend do not write his or her name in it unless requested.

Neither over- nor undervalue the gift which you are offering to a friend. If it is really valueless, you insult your friend by presenting him with it.

Unmarried ladies should not accept presents from gentlemen to whom they are neither related nor engaged. A married lady may occasionally accept a present from a gentleman who is indebted to her for hospitality.

Presents made by a married lady to a gentleman should be in the name of both herself and her husband.

Never refuse a gift if offered in kindness unless the circumstances are such that you cannot with propriety or consistency receive it. Neither in receiving a present make such comments as "I am ashamed to rob you," "I am sure I ought not to take it," which seem to indicate that your friend cannot afford to make the gift.

On the other hand, never make a gift which is

really beyond or out of proportion to your means. For you may be sure the recipient is thinking, even if he have the good breeding to say nothing, that you had best have kept it yourself.

Acknowledge the receipt of a present immediately, accompanying the acknowledgment by sincere yet not too extravagant thanks. If you employ the latter, your sincerity may with good reason be doubted.

Do not make it a religious duty, so to speak, to return a present at once. You are justified in supposing that the gift has been offered for the purpose of affording you a pleasure, not with the expectation of a return, like a commercial transaction. At some future time you can annul the obligation, not regarding it, however, as an obligation, but from a like desire to give pleasure to your friend.

#### ATTENTION TO YOUNG PEOPLE IN SOCIETY.

In society all should receive equal attention, the young as well as the old. If we wish our young people to grow up self-possessed and at ease, we must early train them in these graces by giving them the same attention and consideration we do those of maturer years. If we snub them and systematically neglect them, they will acquire an awkwardness and a deprecatory manner which it will be very difficult for them to overcome. We sincerely believe that that which is considered the natural *gaucherie* of young girls results more from

the slights which they are constantly receiving, and constantly expecting to receive, than from any real awkwardness inherent in their age.

#### GOVERNING OUR MOODS.

We should subdue our gloomy moods before we enter society. To look pleasantly and to speak kindly is a duty we owe to others. Neither should we afflict them with any dismal account of our health, state of mind or outward circumstances. It is presumed that each one has trouble enough of his own to bear without being burdened with the sorrows of others.

#### SYMPATHIZING WITH OTHERS.

Nevertheless, if another makes us the confidant of his woes, we should strive to appear sympathetic, and if possible help him to be stronger under them.

#### A COMMENDABLE HYPOCRISY.

In brief, we are called upon to make such minor sacrifices of sincerity as a due regard for the happiness and feelings of others demands. True politeness requires us to consider these before our own.

A lady who shows by act or expresses in plain, curt words that the visit of another is unwelcome may perhaps pride herself upon being no hypocrite. But she is, in reality, worse. She is grossly selfish.

Courtesy, which is the essence of unselfishness, would require her for the time to forget her own feelings and remember those of her visitor, and thus her duty is plain to make that visitor welcome and happy while she remains. If she really does this—forgets self and thinks only of her friend—there is no hypocrisy, but the highest order of Christian charity.

#### IMPROPER ATTITUDES.

Never loll, lounge, sit cross-legged or sidewise, fidget, yawn, bite the nails, twirl the watch-chain, or be guilty of any other like *gaucherie* in the presence of others.

#### SHYNESS.

Try to conquer shyness, so that you shall neither blush nor stammer when addressed, but shall be able to reply plainly and straightforwardly, and in clear and correct language.

#### PRECEDENCE TO OTHERS.

Always give precedence to those older or of higher position than yourself unless they request you to take the precedence, when it is more polite to obey than to adhere to the strict rule of etiquette, since compliance with and adherence to the wishes of others display the finest breeding.

In matters of precedence be more careful to give others their rank than to take your own.

## MODERATION IN SPEAKING.

Always express your own opinions with modesty, and if called upon defend them, but without that warmth which may lead to hard feelings. Do not enter into argument. Having spoken your mind, and thus shown you are not cowardly in your beliefs or opinions, drop the subject and lead to some other topic. There is seldom any profit in idle discussion.

It is a sign of vulgarity to use stronger expressions than the occasion justifies, or profane language at any time.

## BOASTING.

Never boast of birth, money or friends, or of any superior advantages which may be yours.

## SALUTATIONS IN PUBLIC.

In meeting people more than once in a public promenade it is only necessary to salute them the first time in passing.

## SINGING AND PLAYING IN SOCIETY.

A lady in company should never exhibit any anxiety to sing or play; but being requested to do so, if she intends to comply, she should do so at once, without waiting to be urged. If she refuses, she should do it in a manner that shall make her decision final. Having complied, she should not monop-

olize the evening with her performances, but make way for others.

#### CARD-PLAYING.

Never lose your temper at cards, and, above all, never be guilty of cheating. Neither make an accusation of cheating against another. If you are convinced of the fact, keep it to yourself; but you can decline to play with the same person on another occasion.

#### WINE-DRINKING.

It is now entirely out of date to ask another at the dinner-table to drink wine with you. Each drinks at his own option, and as little as he chooses. If a person declines, he should by no means be pressed to take more. If he refuses to drink it altogether, he has a perfect right to do so, and no notice should be taken of the fact.

#### SMOKING.

It is neither polite nor respectful to smoke in the presence of ladies, even though they have given permission. In truth, a gentleman will never ask such permission. Neither will he smoke in any room which ladies are in the habit of frequenting.

#### SPITTING.

Spitting is a filthy habit, and should never be indulged in in public. As it is the necessary accompaniment of tobacco-chewing, therefore it follows

that such chewing is vulgar in the extreme—a habit to be refrained from by real gentlemen.

#### RIDICULE.

Never ridicule others, be the objects of your ridicule present or absent.

#### RELIGIOUS OPINIONS.

Always show respect for the religious opinions and observances of others, no matter how much they may differ from your own.

#### READING IN COMPANY.

Never read in company. It is your duty to contribute to the entertainment of others, and not to slight their efforts to entertain you.

#### HABITS TO BE AVOIDED.

It seems unnecessary to say that you should never scratch your head, pick your teeth, clean your nails or pick your nose in company.

Never lean your head against the wall, as you may disgust your wife or hostess by soiling the paper of her room.

Do not finger the ornaments of a house where you are calling. These things are to be looked at, not to be handled.

Never slam a door or stamp noisily on entering a room.



## ASKING AND RECEIVING A FAVOR.

Always request a favor. Never issue a command, even if you have the authority to compel the observance of your wishes. Always recognize a favor, even from an inferior, with courteous thanks.

## REMOVING THE HAT.

A gentleman never sits in the house with his hat on in the presence of ladies. Indeed, a gentleman instinctively removes his hat as soon as he enters a room the habitual resort of ladies.

A gentleman never retains his hat in a theatre or other place of public entertainment.

A gentleman may keep his hat on when handing a lady to a carriage, certain rules of etiquette to the contrary notwithstanding. Indeed, for him to do otherwise, and at the same time give proper assistance to the lady, he would find it necessary to have three hands.

## ABSENT-MINDEDNESS.

Refrain from absent-mindedness in the presence of others. You pay them a poor compliment if you thus forget them.

## TREATMENT OF INFERIORS.

Never affect superiority. In the company of an inferior never let him feel his inferiority. If you invite an inferior as your guest, treat him with all the politeness and consideration you would show an

equal. Assumption of superiority is the distinguishing trait of a parvenu.

#### PUNCTUALITY.

Always be punctual. You have no right to waste the time of others by making them wait for you.

#### UNEASINESS.

Never be fidgety. No matter how time may drag to you, do not let this be apparent to others by any visible sign of uneasiness. Keep yourself quiet and composed under all circumstances.

#### CONSPICUOUS BEHAVIOR.

Never attract attention to yourself by talking or laughing loudly in a public place.

#### COURTESIES TO A LADY.

Always hand a chair for a lady, pick up her handkerchief or glove, and perform any little service she may seem to require.

#### INTRUDING ON PRIVACY.

Never enter a private room anywhere without knocking. Sacredly respect the private property of others, and let no curiosity tempt you to pry into letters, desks, packets, trunks or other belongings of another. It is ill-mannered to read a written paper lying upon a table or desk; whatever it may be, it is certainly no business of yours.

No gentleman or lady will ever look over the shoulder of another who is reading or writing.

Never question a child or servant upon family affairs.

Never betray an implied confidence, even if you have not been bound to secrecy.

#### ADAPTING YOURSELF TO OTHERS.

Conform your conduct as far as possible to the company you chance to be with, only do not throw yourself into improper company. It is related of a certain king that he once turned his tea into a saucer and drank it thus because two country ladies whom he was entertaining did so. That king comprehended the true spirit of a gentleman. It is better even to laugh at and join in with vulgarity, so that it do not degenerate into indecency, than to set yourself up as better and better mannered than those with whom you may chance to be associated. True politeness and genuine good manners often not only permit but absolutely demand a temporary violation of the ordinary obligations of etiquette.

#### FORBIDDEN FAMILIARITIES.

Never address a mere acquaintance by his Christian name. He will have reason to take offence at your presumption. No lady will speak of a gentleman by his surname without the customary prefix of Mr.

## RUDENESS IN SPEECH.

Never answer another rudely or impatiently. Reply, and reply courteously, at whatever inconvenience to yourself.

## APOLOGIES.

Never refuse an apology for an offence, and never hesitate to make one if one is due from you.

## INTRUSIONS.

Never intrude upon a business man or woman in business hours, unless you yourself mean business.

## PRIVACY IN COMPANY.

Never engage another in private conversation in the presence of others, nor make mysterious allusions which only you and your friend understand.

## SALUTING A GENERAL COMPANY.

On entering a room bow slightly as a general salutation before speaking to each of the persons assembled.

Before taking your place at a table, say "Good-morning" or "Good-evening" to those present, especially to host and hostess.

## MENTIONING HUSBAND OR WIFE.

Never speak of your husband or wife by their initial letter. Among very intimate friends it may

be allowable to mention them by their Christian names, but among strangers and mere acquaintances they should always be referred to as Mr. or Mrs. ——. It is not even allowable to mention them as “my wife” or “my husband.”

#### NOTICING DEFORMITIES.

Do not seem to notice by word or glance the deformity of another.

#### ADMINISTERING REPROOF.

To administer reproof to any one in the presence of others is exceedingly impolite. To scold at any time is unwise.

#### ECCENTRICITY.

Do not put on a show of eccentricity for effect. If you really are eccentric in your character, you may not be able to help it, but you should do what you can to disguise the fact in general society, unless the very doing so seems to bring out your eccentricity all the more, as is sometimes the case.

#### CONTRADICTION.

Never directly contradict any one. Say, “I beg your pardon, but I think you are mistaken or misinformed,” or some such similar phrase which shall break the weight of direct contradiction. Where the matter is unimportant it is better to let it pass without correction.

## A WOMAN'S GOOD NAME.

Let no man speak a word against a woman at any time, or mention a woman's name in any company where it should not be spoken. A person at an English dinner-party once made an after-dinner speech, in which he was loud in his abuse of the sex. When he had concluded, a gentleman whose indignation was aroused remarked: "I hope the gentleman refers to his own mother, wife and sisters, and not to ours."

"Civility," says Lord Chesterfield, "is particularly due to all women; and remember that no provocation whatsoever can justify any man in not being civil to every woman; and the greatest man would justly be reckoned a brute if he were not civil to the meanest woman. It is due to their sex, and is the only protection they have against the superior strength of ours."

## UNDERTAKING COMMISSIONS.

Never undertake a commission for a friend and neglect to perform it.

## PRACTICAL JOKES.

Never play a practical joke upon any one or answer a serious remark by a flippant one.

## BORROWED BOOKS.

Never lend a borrowed book, and never keep such a book one day after you are done with it.

## IMPROPER ACTIONS AND ATTITUDES.

Never pass between two persons who are talking together; and never pass before any one when it is possible to pass behind him. When such an act is absolutely necessary, always apologize for so doing.

No gentleman will stand on the hearth with his back to the fire in the presence of others.

## GOOD MAXIMS.

Bishop Beveridge says, "Never speak of a man's virtues before his face or his faults behind his back."

Another maxim is, "In private watch your thoughts; in your family watch your temper; in society watch your tongue."

## POLITENESS.

Chesterfield says: "As learning, honor and virtue are absolutely necessary to gain you the esteem and admiration of mankind, politeness and good breeding are equally necessary to make you welcome and agreeable in conversation and common life. Great talents, such as honor, virtue, learning and parts, are above the generality of the world, who neither possess them themselves nor judge of them rightly in others. But all people are judges of the lesser talents, such as civility, affability and an obliging, agreeable address and manner, because they feel the good effects of them as making society easy and pleasing."

## WASHINGTON'S MAXIMS.

Mr. Sparks has given to the public a collection of Washington's directions as to personal conduct, which he called his "Rules of Civility and Decent Behavior in Company." We give these rules entire, as they cannot fail to both interest and profit the reader :

1. Every action in company ought to be with some sign of respect to those present.
2. In the presence of others sing not to yourself with a humming voice, nor drum with your fingers or feet.
3. Speak not when others speak, sit not when others stand and walk not when others stop.
4. Turn not your back to others, especially in speaking; jog not the table or desk on which another reads or writes; lean not on any one.
5. Be no flatterer, neither play with any one that delights not to be played with.
6. Read no letters, books or papers in company; but when there is a necessity for doing it, you must not leave. Come not near the books or writings of any one so as to read them unasked; also look not nigh when another is writing a letter.
7. Let your countenance be pleasant, but in serious matters somewhat grave.
8. Show not yourself glad at the misfortune of another, though he were your enemy.
9. They that are in dignity or office have in all places precedency, but whilst they are young, they



ought to respect those that are their equals in birth or other qualities, though they have no public charge.

10. It is good manners to prefer them to whom we speak before ourselves, especially if they be above us, with whom in no sort we ought to begin.

11. Let your discourse with men of business be short and comprehensive.

12. In visiting the sick do not presently play the physician if you be not knowing therein.

13. In writing or speaking give to every person his due title according to his degree and the custom of the place.

14. Strive not with your superiors in argument, but always submit your judgment to others with modesty.

15. Undertake not to teach your equal in the art he himself professes; it savors of arrogancy.

16. When a man does all he can, though it succeeds not well, blame not him that did it.

17. Being to advise or reprehend any one, consider whether it ought to be in public or in private, presently or at some other time, also in what terms to do it; and in reproving show no signs of choler but do it with sweetness and mildness.

18. Mock not nor jest at anything of importance; break no jests that are sharp or biting; and if you deliver anything witty or pleasant, abstain from laughing thereat yourself.

19. Wherein you reprove another be unblamable

yourself, for example is more prevalent than precept.

20. Use no reproachful language against any one, neither curses nor revilings.

21. Be not hasty to believe flying reports to the disparagement of any one.

22. In your apparel be modest, and endeavor to accommodate nature rather than procure admiration. Keep to the fashion of your equals, such as are civil and orderly with respect to time and place.

23. Play not the peacock, looking everywhere about you to see if you be well decked, if your shoes fit well, if your stockings set neatly and clothes handsomely.

24. Associate yourself with men of good quality if you esteem your own reputation, for it is better to be alone than in bad company.

25. Let your conversation be without malice or envy, for it is a sign of tractable and commendable nature; and in all causes of passion admit reason to govern.

26. Be not immodest in urging your friend to discover a secret.

27. Utter not base and frivolous things amongst grown and learned men, nor very difficult questions or subjects amongst the ignorant, nor things hard to be believed.

28. Speak not of doleful things in time of mirth nor at the table; speak not of melancholy things, as death and wounds; and if others mention them,

change, if you can, the discourse. Tell not your dreams but to your intimate friends.

29. Break not a jest when none take pleasure in mirth. Laugh not aloud, nor at all without occasion. Deride no man's misfortunes, though there seem to be some cause.

30. Speak not injurious words, neither in jest nor earnest. Scoff at none, although they give occasion.

31. Be not forward, but friendly and courteous, the first to salute, hear and answer, and be not pensive when it is time to converse.

32. Detract not from others, but neither be excessive in commending.

33. Go not thither where you know not whether you shall be welcome or not. Give not advice without being asked; and when desired, do it briefly.

34. If two contend together, take not the part of either unconstrained, and be not obstinate in your opinion; in things indifferent be of the major side.

35. Reprehend not the imperfection of others, for that belongs to parents, masters and superiors.

36. Gaze not on the marks or blemishes of others, and ask not how they came. What you may speak in secret to your friend deliver not before others.

37. Speak not in an unknown tongue in company, but in your own language; and that as those of quality do, and not as the vulgar. Sublime matters treat seriously.

38. Think before you speak ; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

39. When another speaks, be attentive yourself, and disturb not the audience. If any hesitate in his words, help him not, nor prompt him without being desired ; interrupt him not, nor answer him till his speech be ended.

40. Treat with men at fit times about business, and whisper not in the company of others.

41. Make no comparisons ; and if any of the company be commended for any brave act of virtue, commend not another for the same.

42. Be not apt to relate news if you know not the truth thereof. In discoursing of things you have heard, name not your author always. A secret discover not.

43. Be not curious to know the affairs of others, neither approach to those that speak in private.

44. Undertake not what you cannot perform ; but be careful to keep your promise.

45. When you deliver a matter, do it without passion and indiscretion, however mean the person may be you do it to.

46. When your superiors talk to anybody, hear them ; neither speak nor laugh.

47. In disputes be not so desirous to overcome as not to give liberty to each one to deliver his opinion, and submit to the judgment of the major part, especially if they are judges of the dispute.

48. Be not tedious in discourse, make not many digressions, nor repeat often the same matter of discourse.

49. Speak no evil of the absent, for it is unjust.

50. Be not angry at table, whatever happens ; and if you have reason to be so show it not ; put on a cheerful countenance, especially if there be strangers, for good humor makes one dish a feast.

51. Set not yourself at the upper end of the table ; but if it be your due, or the master of the house will have it so, contend not, lest you should trouble the company.

52. When you speak of God or his attributes, let it be seriously, in reverence and honor, and obey your natural parents.

53. Let your recreations be manful, not sinful.

54. Labor to keep alive in your breast that little spark of celestial fire called conscience.

## CHAPTER XIV.

### *ETIQUETTE OF CARD-PLAYING.*

**N**EVER urge any one who seems to be unwilling to play a game of cards. They may have conscientious scruples in the matter which must be respected.

#### REFUSING TO PLAY.

It is not kind, however, to refuse to play, if conscience does not dictate the refusal, when a game cannot be made up without you.

#### UNDERSTANDING THE GAME.

Do not attempt to play, however, unless you know the game moderately well, for it is especially unjust, if you have a partner, to allow him or her to suffer through your ignorance.

#### PRECEDENCE IN CARDS.

In a game of cards married and elderly people take the precedence over young and unmarried ones.

#### PROPOSING A GAME OF CARDS.

It is the privilege of the host and hostess to suggest cards as a means of amusement for their guests.

The latter should never call for them. On the other hand, cards should not be brought out at every visit, because some might prefer conversation to playing.

It is best in large assemblages to furnish the cards and tables, and allow the guests to play or not at their option, now and then exercising a little friendly aid in seeking for people disposed to play in making up a game.

#### NEW CARDS.

New cards should be provided on every occasion.

#### HUSBAND AND WIFE PLAYING TOGETHER.

Husband and wife should not play together in the same game, either as partners or antagonists, for they are so well acquainted with each other's modes of playing that they possess an unfair advantage over others.

#### CHEATING AT CARDS.

Never violate the rules of a game, and by all means never be guilty of cheating. If, however, you detect another guilty of either of these breaches of good manners, either point out the error or the intentional wrong in a quiet manner or let it pass.

Never get excited or lose your temper. People who are liable to these irregularities had best abstain from playing altogether.

## "WHIST."

Do not keep up a continuous conversation during a game, which will distract your own mind and that of others from the cards. Give your whole attention to the matter in hand, and procure at least comparative silence. "Whist" is defined in Webster "a game of cards so called because it requires silence and close attention."

## HASTE IN PLAYING.

Never hurry any one who is playing. It is necessary, in playing their best, that they should take their own time without interruption.

## BETTING AT CARDS.

Betting at cards is vulgar and something to be avoided. The habits of English society, however, sanction the staking of small sums, but even this is to be discountenanced as far as may be.

## MEDDLING WITH THE CARDS.

Never finger the cards whilst they are being dealt. Not only do not actually look at the cards before they are all dealt out, but do not seem to do so. Let your cards lie before you until all are dealt and you are at liberty to take them in your hand.

## CHESS AND OTHER GAMES.

The rules of etiquette concerning cards apply with



equal force to chess and all other games of skill or chance.

#### KNOWLEDGE OF CARDS AND OTHER GAMES.

It is desirable, unless we have religious scruples in the matter, that we should all have a tolerable knowledge of these various games, in order that we may contribute to the amusement of others, and not run the risk of being accused of being selfish and impolite.

## CHAPTER XV.

### *ETIQUETTE OF VISITING-CARDS.*

THERE are certain special regulations concerning visiting-cards which it is desirable that every one should know.

#### FASHION OF VISITING-CARDS.

There is no invariable fashion as to their size and shape. At one time they may be long, narrow, small and glazed; at another large, square and unglazed. But one thing good breeding insists upon, and that is that they must always be plain. There must be no stamped ornamentation, no device or flourish of writing, and no printed or engraved border. The name in the centre, with the residence at the left-hand corner, is all that is needed.

There should be no special parade of titles, though M. D. may follow a physician's name, and an army or navy officer may use his title if he chooses. Whether he uses or omits it, U. S. A. should follow underneath the name, a little to the right.

Cards should be engraved in plain Italian script, not printed, and by all means never written. People

do not care, as a general thing, to collect the autographs of ordinary friends and acquaintances.

No person of taste will display his or her photograph upon a *carte de visite*.

Black-bordered cards are for persons in mourning.

In visiting a strange city a person may draw a pencil line under his proper address and add his temporary address in writing in the right-hand corner.

Young ladies may have cards separate from their mother's, or have their name added to and underneath their mother's on the latter's cards.

#### TURNING DOWN THE CORNER OF A CARD.

Turning down the corner of a visiting-card indicates that the visit was intended for two or more members of the family.

#### P. P. C.

P. P. C. [*pour prendre congé*], written in the right-hand corner, indicates a farewell visit.

#### CARDS WITH BOUQUETS.

Gentlemen sending flowers or other presents to ladies should always attach a card bearing the lady's name, and over it write their own name, with the preface, "with compliments of ——."

## CHRISTMAS PRESENTS.

Christmas gifts should be marked with the card of the giver.

## BORROWED BOOKS.

Borrowed books or music when returned should be accompanied with the card of the borrower.

## VISITING-CARD OF MARRIED LADY.

The visiting-card of a married lady usually gives her husband's name with the prefix "Mrs." attached. Thus: "Mrs. David Evans," instead of "Mrs. Emma G. Evans," though custom is beginning to sanction the latter when the lady has sufficient personal importance to be known separate from her husband. A lady in that case frequently gives her maiden name in full, thus: "Mrs. Emma Gates Evans."

A lady in adopting her husband's name cannot use his title also. Dr. John Brown's wife is not Mrs. Dr. John Brown, or even Mrs. John Brown, M.D., but plain Mrs. John Brown. The wife of a Congressman is not a Mrs. Hon. or an Hon. Mrs., nor is the wife of a clergyman a Mrs. Rev.

## CARDS OF CONGRATULATION OR CONDOLENCE.

A birth, marriage or death in the family of a friend or acquaintance calls for a card within a week.

## ADDRESS ON VISITING-CARD.

A visiting-card must bear the place of residence, and not the business address.

## MISS, MRS. AND MR.

Unmarried ladies may prefix Miss to their names or not, as they choose. Married ladies should always prefix Mrs. Gentlemen may use Mr. or omit it, at their option.

A husband's and wife's card may be united thus:  
"Mr. and Mrs. George Nelson."

## PART II.

### WASHINGTON ETIQUETTE AND ETIQUETTE OF FOREIGN COURTS.

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#### CHAPTER I.

##### *SOCIAL ETIQUETTE AT WASHINGTON.*

THE wife of the chief-justice, and not the wife of the President, is the first lady in the land, and takes precedence of all others. She holds receptions and receives calls, but she alone is excluded from all duty of returning calls.

The life of a lady in society at Washington is exceedingly onerous, and more especially so if she be the wife of any official.

Next in rank comes the wife of the President.

##### SOCIAL DUTIES OF THE PRESIDENT.

It is made the duty of the President to give several state dinners and official receptions during each session of Congress. Besides these, there are the general receptions, at which time the White House is open to the public and every citizen of the United

States has a recognized right to pay his respects to the President.

#### PRESIDENTIAL RECEPTIONS.

On the days of the regular "levées" the doors of the White House are thrown open, and the world is indiscriminately invited to enter them.

No "court"-dress is required to make one presentable at this republican court, but every one dresses according to his or her own means, taste or fancy. The fashionable carriage- or walking-dress is seen side by side with the uncouth homespun and homemade of the backwoodsman and his wife.

Neither are there any forms and ceremonies to be complied with in gaining admittance to the presidential presence. You enter, an official announces you, and you proceed directly to the President and his lady and pay your respects. They exchange a few words with you, and then you pass on, to make room for the throng that is pressing behind you. You loiter about the rooms for a short time, chatting with acquaintances or watching the shifting panorama of faces, and then you go quietly out, and the levée is ended for you.

#### PRIVATE CALL UPON THE PRESIDENT.

If any one wishes to make a private call upon the President, he will find it necessary to secure the company and influence of some official or special friend of the President. Otherwise, though he will

be readily admitted to the White House, he will probably fail in obtaining a personal interview.

#### SOCIAL DUTIES OF CABINET OFFICERS AND THEIR FAMILIES.

The ladies of the family of a Cabinet officer must hold receptions every Wednesday during the season from two or three o'clock to half-past five. On these occasions the houses must be open to all who choose to call. Refreshments and an extra number of servants are provided. The refreshments for these receptions may be plain, consisting of chocolate, tea, cakes, etc.

Every one who has called and left a card at a Wednesday reception is entitled to two acknowledgments of the call. The first must be a returning of the call by the ladies of the family, who at the same time leave the official card of the minister. The second acknowledgment of the call is an invitation to an evening reception.

The visiting-list of the family of a Cabinet minister cannot contain less than two or three thousand names.

Cabinet officers are also expected to entertain at dinners Senators, Representatives, justices of the Supreme Court, the diplomatic corps, and many other public officers, with the ladies of their families.

The season proper for receptions is from the first of January to the beginning of Lent. The season for dinners lasts until the adjournment of Congress.



The President is not expected to offer refreshments to the crowds who attend his receptions. The Vice-president and Speaker of the House are also freed from the expense of feeding the hungry public.

SOCIAL DUTIES OF CONGRESSMEN AND THEIR  
FAMILIES.

It is optional with Senators and Representatives, as with all officers except the President and members of the Cabinet, whether they shall "entertain."

There is a vast expense in all this, but that is not all. The labor and fatigue which society imposes upon the ladies of the family of a Cabinet officer are fairly appalling. To stand for hours during receptions at her own house, to stand at a series of entertainments at the houses of others whose invitations courtesy requires should be accepted, and to return in person all the calls made upon her, are a few of the duties of the wife of a high official. It is doubtful if her husband, with the cares of state, leads so really laborious a life.

In Washington society one end of a card turned down denotes a call in person.

## CHAPTER II.

### *FOREIGN TITLES.*

WE have no titles in this country, or rather we have so many, and they are so indiscriminately worn, that they are wellnigh worthless. We have, at least, no orders of nobility ; nevertheless, as our citizens are constantly visiting foreign countries, it is well to understand something of titles and ranks and their contingent orders of precedence.

### ROYALTY.

In England, as is well known, the king and queen are placed at the apex of the social structure. The mode by which they are addressed is in the form "Your Majesty."

The prince of Wales, the heir-apparent to the throne, stands second in dignity. The other children are all known during their minority as princes and princesses. The eldest princess is called the crown princess. Upon their majority the younger sons have the title of duke bestowed upon them and the daughters retain that of princesses, adding to that the title of their husbands. They are all designated as "Their Royal Highnesses."

## NOBILITY.

A duke who inherits the title from his father stands one grade below a royal duke. The wife of a duke is known as a duchess. They are both addressed as "Your Grace." The eldest son is a marquis until he inherits the higher title of his father. His wife is a marchioness. The younger sons are lords by courtesy, and the daughters are distinguished by having "Lady" prefixed to their Christian names.

Earls and barons are both spoken of as lords and their wives as ladies, though the latter are by right respectively countesses and baronesses. The daughters of the former are "ladies," the younger sons of both "honourables." The earl occupies the higher position of the two in the peerage.

These complete the list of nobility, unless we include bishops, who are lords in right of their ecclesiastical office, but whose title is not hereditary.

All these are entitled to seats in the upper house of Parliament.

## GENTRY.

Baronets, who are known as "Sir," and whose wives, in common with those of a higher order, receive the title of lady, are only commoners of a higher degree, though there are families who have borne their title for many successive generations who would not exchange it for a recently created peerage.

A clergyman, by right of his calling, stands on an equality with all commoners, a bishop with all peers.

### ESQUIRE.

The title of esquire, which is brought into such general use in this country that it has come to mean nothing whatever save an empty compliment, has special significance in England. The following in that country have a legal right to the title:

The sons of peers, whether known in common conversation as lords or honorables.

The eldest sons of peers' sons, and their eldest sons in perpetual succession.

All the sons of baronets.

The esquires of the Knights of the Bath.

Lords of manors, chiefs of clans and other tenants of the crown *in capite* are esquires by prescription.

Esquires created to that rank by patent, and their eldest sons in perpetual succession.

Esquires by office, such as justices of the peace while on the roll, mayors of towns during mayoralty and sheriffs of counties (who retain the title for life).

Members of the House of Commons.

Barristers-at-law.

Bachelors of divinity, law and physic.

All who, in commissions signed by the sovereign, are ever styled esquires retain that designation for life.

## IMPERIAL RANK.

Emperors and empresses rank higher than kings. The sons and daughters of the emperor of Austria are called archdukes and archduchesses, the names being handed down from the time when the ruler of that country claimed himself no higher title than that of archduke. The emperor of Russia is known as the czar, the name being identical with the Roman cæsar and the German kaiser. The heir-apparent to the Russian throne is the czarowitch.

## EUROPEAN TITLES.

Titles in continental Europe are so common and so frequently unsustained by landed and moneyed interests that they have not that significance which they hold in England. A count may be a penniless scamp, depending upon the gambling-table for a precarious subsistence, and looking out for the chance of making a wealthy marriage. It is sorrowful and humiliating to know that there are many American girls who are willing to forego the right of being republican queens and to sell themselves and their fortunes to a foreign adventurer for the privilege of being known as countesses or baronesses.

A German baron may be a good, substantial, unpretending man, something after the manner of an American farmer. A German prince or duke, since the absorption of the smaller principalities of Germany by Prussia, may have nothing left him but a barren title and a meagre rent-roll. The Italian

prince is even of less account than the German one, since his rent-roll is too frequently lacking altogether, and his only inheritance may be a grand but decayed palace, without means sufficient to keep it in repair or furnish it properly.

Yet not all foreign titles are worthless and unmeaning, nor are all those bearing them swindlers or adventurers. There is only one rule to guide a stranger in these matters: let him look to the individual direct and judge of his character impartially, without allowing himself to be dazzled by the glitter of a fine-sounding title and a long-descended coat-of-arms. If the title is found to become him, so much the better.

## CHAPTER III.

### *PRESENTATION AT COURT.*

**I**T is frequently a satisfaction to an American to be presented to the queen during a sojourn in England. It is at least something to talk about when one returns home; and as the queen is really a good woman, worthy of all honor, we, even as a born republican, can find no valid cause for objection.

#### THOSE ELIGIBLE TO PRESENTATION AT COURT.

The nobility, with their wives and daughters, are eligible to presentation at court unless there be some grave moral objection, in which case, as it has ever been the aim of the good and virtuous queen to maintain a high standard of morality within her court, the objectionable parties are rigidly excluded.

The clergy, naval and military officers, physicians and barristers and the squirearchy, with their wives and daughters, have also a right to pay their personal respects to their queen.

#### THOSE NOT ELIGIBLE.

Those of more democratic professions, such as solicitors, merchants and mechanics, have not, as a

rule, that right, though wealth and connexion have recently proved an open sesame at the gates of St. James.

#### THOSE WHO MAY PRESENT OTHERS.

Any person who has been presented at court may present a friend in his or her turn. A person wishing to be presented must beg the favor from the friend or relative of the highest rank he or she may possess.

#### PRELIMINARIES TO PRESENTATION.

Any nobleman or gentleman who proposes to be presented to the queen must leave at the lord chamberlain's office before twelve o'clock, two days before the levée, a card with his name written thereon, and with the name of the nobleman or gentleman by whom he is to be presented. In order to carry out the existing regulation that no presentation can be made at a levée excepting by a person actually attending that levée, it is also necessary that a letter from the nobleman or gentleman who is to make the presentation, stating it to be his intention to be present, should accompany the presentation card above referred to, which will be submitted to the queen for Her Majesty's approbation. These regulations of the lord chamberlain must be implicitly obeyed.

Directions at what gate to enter and where the carriages are to stop are always printed in the newspapers.



These directions apply with equal force to ladies and to gentlemen.

#### PRESENTATION COSTUME.

The person to be presented must provide himself or herself with a court costume, which need not be particularly described here, but which for men consists partly of knee-breeches and hose, for women of an ample court train. These costumes are indispensable, and can be hired for the occasion.

#### THE PRESENTATION.

It is desirable to be early to escape the crowd. When the lady leaves her carriage, she must leave everything in the shape of a cloak or scarf behind her. Her train must be carefully folded over her left arm as she enters the long gallery of St. James, where she awaits her turn for presentation.

The lady is at length ushered into the presence-chamber, which is entered by two doors. She goes in at the one indicated to her, dropping her train as she passes the threshold, which train is instantly spread out by the wands of the lords-in-waiting. The lady then walks forward toward the sovereign or the person who represents the sovereign. The card on which her name is inscribed is then handed to another lord-in-waiting, who reads the name aloud.

When she arrives just before His or Her Majesty,

she should curtsy as low as possible, so as to almost kneel.

If the lady presented be a peeress or peer's daughter, the queen kisses her on her forehead. If only a commoner, then the queen extends her hand to be kissed by the lady presented, who, having done so, rises, curtseys to each of the other members of the royal family present, and then passes on. She must keep her face turned toward the sovereign as she goes to and through the door leading from the presence-chamber. Considerable dexterity is required in managing the train in this backward transit, and it is well to rehearse the scene beforehand.

#### RIGHTS OF PEERS AND PEERESSES.

Peeresses in their own right, as well as peers, may demand a private audience of their sovereign.

## PART III.

### ETIQUETTE OF SPECIAL CEREMONIALS.

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#### CHAPTER I.

##### *WEDDING ETIQUETTE.*

FIRST in importance among special ceremonials comes the wedding. It is the culminating point of happiness in life, to which all before it tends, from which all afterward recedes.

So varied are the circumstances under which weddings take place and so numerous are the religious forms observed in their solemnization that it is impossible to lay down strict rules applicable to all cases.

Therefore it is expedient to describe that form of marriage which recognizes the fullest forms and the greatest number of attendant ceremonials, and all others can be modeled more or less after it, as the needs of the occasion require.

#### FIXING THE DAY.

It is the lady's privilege to fix the wedding-day.

## MARRIAGE SETTLEMENTS.

Next in order come the pecuniary arrangements incident to a marriage when either or both of the parties possess wealth. In England the laws concerning the property of married women are far more unjust than those of this country; therefore in that country a settlement upon the bride is the only means by which to secure her a future free from want in case of widowhood. Even here it seems desirable that there should always be some special arrangement to secure certain and impartial justice to the wife, as the laws cannot be implicitly trusted. An English authority gives some excellent advice on this point which is equally applicable here. He says: "During the arrangement of pecuniary matters a young lady should endeavor to understand what is going on, receiving it in a right spirit. If she has a fortune, she should in all points left to her be generous and confiding, at the same time prudent. Many a man, she should remember, may abound in excellent qualities and yet be improvident. He may mean to do well, yet have a passion for building; he may be the very soul of good nature, yet fond of the gaming-table; he may have no wrong propensities of that sort, and yet have a confused notion of accounts and be one of those men who muddle away a great deal of money no one knows how; or he may be a too strict economist, a man who takes too good care of the pence, till he tries your very

life out about an extra queen's head; or he may be facile and weakly good-natured, and have a friend who preys on him and for whom he is disposed to become security. Finally, the beloved Charles Henry or Reginald may have none of these propensities, but may chance to be an honest merchant or a tradesman with all his floating capital in business, and a consequent risk of being one day rich, the next pauper.

"Upon every account, therefore, it is desirable for a young lady to have a settlement on her, and she should not, from a weak spirit of romance, oppose her friends who advise it, since it is for her husband's advantage as well as her own. By making a settlement there is always a fund which cannot be touched—a something, however small, as a provision for a wife and children; and whether she have fortune or not, this ought to be made. An allowance for dress should also be arranged, and this should be administered in such a way that a wife should not have to ask for it at inconvenient hours, and thus irritate her husband."

#### THE TROUSSEAU.

The trousseau is an important consideration to the bride-elect. It consists of a complete stock of apparel sufficient to last her during the first few years of her married life.

It seems unfortunate that the weeks preceding the great event of a woman's life should be so

filled with care, hurry and worry. It would almost be better to do without the trousseau entirely and allow the lady to be married with her ordinary belongings, which are always supposed to be sufficient for immediate needs, than to have these weeks, which should be spent in calm and quiet, so disturbed. It is hoped that sensible people will give their attention to this matter, and by good example serve to repeal the iron law of custom.

#### BRIDAL PRESENTS.

Bridal presents are sent from two weeks to a week previous to the day of the marriage ceremony. They are always sent to the bride, and are most commonly some article of jewelry or plate, though there is no law in regard to this matter. Handsome shawls, delicate laces, and even checks, may be included. It is considered in a measure obligatory upon all relatives and immediate friends of the happy pair to remember them on this occasion, also upon all those who have already been remembered by them in like manner.

This is an onerous tax upon society; and it is to be hoped that the better sense of community will yet prevail, and wedding presents be recognized as spontaneous rather than obligatory gifts. The surest way to accomplish this would be to receive the gifts privately and refuse to put them upon exhibition.

However, as custom now is, the presents are arranged in an apartment for display before the wedding-guests.

#### LAST VISITS BEFORE MARRIAGE.

When the wedding-day is near at hand, the bride pays, in company with her mother, her last maiden visits to all those acquaintances whom she wishes to retain after marriage. If the list is too large to pay these visits personally, a card may be made to do duty for a call, and the letters P. P. C. (*pour prendre congé*—to take leave) are engraved on the right-hand corner. These visits should be made before the wedding-cards are sent out.

#### WEDDING-CARDS.

It is impossible to lay down any strict rule regarding wedding-cards, as the size and shape of the cards and envelope and the forms of invitation are constantly varying.

In the latest form of invitation we have seen used in the highest circles the parents of the bride invited the desired guest to be present at the ceremony of the marriage of their daughter, giving the name of the bridegroom in full, the name of the church where the ceremony was to take place, the day and hour, and the name of the clergyman who was to solemnize the marriage.

The invitation may be much briefer if desired, and may read as follows :

*The Marriage of*  
*Mary Alice Brown*  
*to*  
*William Henry Drayton*  
*Will be solemnized at the*  
*Church of the Epiphany,*  
*On Thursday, February first, at*  
*Twelve o'clock,*  
*A. D. 1875.*

The invitation is printed on the finest English white note paper.

#### WEDDING-RECEPTION CARD.

Accompanying it is the wedding-reception card issued by the parents of the bride, which is in the usual form of ceremonious invitations, with the exception that "at the wedding-reception of their daughter" takes the place of the ordinary phrase relating to dinner-party or soirée. It also gives the hours during which the reception is held.

In the same envelope with the invitation and reception-card may be a card announcing the reception-days of the bride and bridegroom; their form may be simply as follows:

*Reception,*  
*Wednesdays in March.*

*1756 Arch Street.*

Usually accompanying these are smaller cards bearing the names of the bride and bridegroom.



Upon the wedding invitations may be the letters R. S. V. P. (*repondez s'il vous plait*), signifying that an answer is requested. In this case a prompt answer, accepting or declining the invitation, should be returned.

Still another card—a card of admission to the church—is now found necessary.

#### WEDDING-ENVELOPES.

The invitation and accompanying cards should all be enclosed in an envelope of the finest English white paper. The monogram, arms or crest should appear on the envelope, either embossed or in black or silver. On this envelope the name alone of the person to whom it is sent should be written, and the envelope with its contents should be enclosed in a second envelope, upon which the name of the person to whom it is to be sent, with the full address, should be written.

Wedding-invitations should be entrusted to the post only when it is impossible to deliver them in any other manner.

The parents of the bride furnish the notes or cards of invitation and their daughter's card. The gentleman furnishes his own.

To all whom it is desired to retain as acquaintances after the wedding is sent the card of the bridal pair, thus: "Mr. and Mrs. William Henry Drayton." This card may contain beneath the names their place of residence, if desired.

If the newly-married pair propose to give a regular reception, or if any special day in each week is set apart for reception of callers, the card should announce this fact by giving the day or days and the hour. In the same envelope containing this card should be a smaller one, bearing the maiden name of the bride.

These cards should be enclosed in a handsome envelope bearing a silver monogram.

#### BRIDESMAIDS AND GROOMSMEN.

The bridesmaids may be from two to eight in number. The bridegroom is attended by an equal number of groomsmen.

#### BRIDAL BOUQUETS.

The bride's dress is always of white, and her bouquet should be of exclusively white flowers, such as gardenias, white azalias or camellias, intermixed with orange-flowers. It is the privilege of the "best man" to present this to the bride.

It is a delicate attention for the bridegroom to present a bouquet to his future mother-in-law. This may be of delicately-colored flowers.

The bridesmaids should each be furnished with bouquets of white and delicately-tinted flowers, presented by the parents of the bride.

**DRESS OF BRIDESMAIDS.**

The bridesmaids are usually dressed in white trimmed with some delicate color. The color of the trimming should be alike for all.

**DRESS OF BRIDEGROOM.**

The bridegroom's dress should differ little from his full morning costume. Black or dark-blue frock-coat, light trowsers and necktie, light or white vest and white gloves, with flowers in the buttonhole of his coat, is the conventional costume. The grooms-men are similarly dressed.

**AT THE CHURCH.**

The bride drives to the church in the same carriage with her parents, and meets there the bridegroom, who has arrived before her with his friends and relatives, and who assists her to alight.

The bridesmaids and groomsmen should be already waiting.

The front seats of the body of the church should be reserved for the immediate friends of the young couple.

The spectators should be all assembled and the clergyman within the rails when the bride reaches the church.

The last bridesmaid and groomsman walk up the aisle first, followed by the others. The bride then enters, leaning upon her father's arm, and after her the groom, escorting the bride's mother.

This order of procession may be reversed, the bride and groom entering first, either together or with the father and mother of the bride.

#### ARRANGEMENT BEFORE THE ALTAR.

The bride and bridegroom take their places immediately in front of the altar, the bride on the left. The bridesmaids either group themselves behind her or stand on one side. The groomsmen maintain a like relative position with the bridegroom.

#### DUTIES OF FIRST GROOMSMAN.

To the first groomsman is entrusted all the control of affairs. And it is well if he settle the pecuniary matters attendant upon the marriage with the clergyman and others before the arrival of the bride, to save confusion or inconvenience afterward. The groomsman conducts the visitors up to the young couple after the ceremonies to congratulate them. He engages the carriages and makes all arrangements. He attends the bridal pair to the dépôt as they start on the wedding-trip, secures their seats purchases their tickets and checks their baggage.

#### THE WEDDING-RING.

The wedding-ring should be of eighteen-karat gold, weighing not less than eight pennyweights, and of the half round pattern. In the inside should be engraved the initials of the bridal pair, with date of their marriage.

The bride takes off the glove of her left hand and gives it to the first bridesmaid to hold in order that she may have the wedding-ring placed upon her finger. The groom removes the glove from his right hand for the purpose of bestowing the ring.

#### AFTER THE CEREMONY.

After the ceremony the parents of the bride speak to her first; next to them the parents of the groom.

Upon leaving the church the newly-married pair take the precedence; after them their immediate friends, and then the company generally.

It is quite customary, after the guests are all seated, to pass a line of white ribbon down before the doors of the pews in order to prevent any confusion of taking or leaving seats while the ceremony is in progress. This ribbon is removed after the bridal-party has left the church. Or the ribbon may be passed across the aisles after the invited guests have all arrived and taken their seats.

#### MARRIAGE-FEES.

A rich man may give to the officiating clergyman any sum from five dollars to five hundred, according as his liberality dictates. A person of moderate means may give from five dollars to twenty.

#### WEDDING-RECEPTION.

At the wedding-reception, held at the bride's parents, the guests offer their congratulations. On

going forward to congratulate the happy couple they should address the bride first if they have had any previous acquaintance with her, then the bridegroom, then the bridesmaids, and after them the parents and family of the bride and groom. If they are acquainted with the bridegroom and not with the bride, let them address him first, when he will introduce them to his bride. They should congratulate the bridegroom and give their good wishes to the bride.

If there is a breakfast, dinner or supper, the bride does not change her dress until afterward.

#### THE WEDDING-FEAST.

The refreshment-table is made brilliant with flowers. The wedding or bride's cake is an important adjunct of the feast. If there is no regular breakfast given, cake and wine are passed among the guests.

#### DRESS AT A WEDDING.

One should not wear mourning at a wedding. Even when black is habitually worn, it should give place, for the time being, to gray or some neutral tint.

#### WEDDING-PARTIES.

If parties are given to the newly-married couple, the bridesmaids and groomsmen are also invited, and all may, if they choose, wear their wedding-dresses.

**WEDDING-CALLS.**

Wedding-calls should be returned within two or three weeks by all who have received wedding-cards.

**WEDDING-PRESENTS.**

It is customary for the bride to make her bridesmaids a present on the morning of the marriage. It is imperative that they shall make her a bridal-gift.

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## CHAPTER II.

### ANNIVERSARY WEDDINGS.

THE celebration of anniversaries of the wedding-day is a very pleasant custom which is coming gradually into favor. Special anniversaries are designated by special names, indicative of the presents suitable on each occasion.

#### THE PAPER WEDDING.

Thus, the first anniversary is called the paper wedding. The invitations to this wedding should be issued on a gray paper, representing thin cardboard.

Presents from the guests are appropriate, but by no means obligatory. These presents, if given, should be solely of articles made of paper. Thus, books, boxes of note-paper and envelopes, sheets of music, engravings and delicate knickknacks of *papier maché* will be provided for this occasion.

#### THE WOODEN WEDDING.

The wooden wedding is the fifth anniversary of the marriage. The invitations for this wedding, if it is desired to make them appropriate to the occa-



sion, should be upon thin cards of wood. Or they may be written on a sheet of wedding note-paper, and a card of wood enclosed in the envelope.

The presents suitable to this occasion are most numerous, and may range from a wooden paper-knife or trifling article for kitchen use up to a complete set of parlor or chamber furniture.

### THE TIN WEDDING.

The tenth anniversary of the marriage is called the tin wedding. The invitations for this anniversary may be made upon cards covered with tin-foil, or upon the ordinary wedding note-paper, with a tin card enclosed.

The guests, if they desire to accompany their congratulations with appropriate presents, have the whole list of articles manufactured by the tinner's art from which to select.

### THE CRYSTAL WEDDING.

Next comes the crystal wedding, on the fifteenth anniversary. Invitations to this wedding may be on thin transparent paper, on colored sheets of prepared gelatine or on ordinary wedding note-paper, enclosing a sheet of mica.

The guests will make their offerings to their host and hostess of trifles of glass, which may be more or less valuable, as the donor feels inclined.

## THE CHINA WEDDING.

The china wedding occurs on the twentieth anniversary of the wedding-day. Invitations to this anniversary wedding should be issued on exceedingly fine, semi-transparent note-paper or cards.

Various articles for the dining- or tea-table or for the toilet-stand, vases or mantel ornaments, all are appropriate on this occasion.

## THE SILVER WEDDING.

The silver wedding occurs on the twenty-fifth marriage anniversary. The invitations issued for this wedding should be upon the finest note-paper, printed in bright silver, with monogram or crest upon both paper and envelope, in silver also.

If presents are offered by any of the guests, they should be of silver, and may be the merest trifles or more expensive, as the means and inclinations of the donors incline.

## THE GOLDEN WEDDING.

The close of the fiftieth year of married life brings round the appropriate time for the golden wedding. Fifty years of married happiness may indeed be crowned with gold.

The invitations for this anniversary celebration should be printed on the finest note-paper in gold, with crest or monogram on both paper and envelope in highly-burnished gold. The presents, if any are offered, are also in gold.

## THE DIAMOND WEDDING.

Few indeed may celebrate their diamond wedding. This should be held on the seventy-fifth anniversary of the marriage-day. So rare are these occurrences that custom has sanctioned no particular style or form to be observed in the invitations. These invitations might be issued upon diamond-shaped cards, enclosed in envelopes of a corresponding shape. There can be no general offering of presents at such a wedding, since diamonds in any number are beyond the means of most persons.

## PRESENTS AT ANNIVERSARY WEDDINGS.

It is not at all required that an invitation to an anniversary wedding be acknowledged by a valuable gift, or indeed by any. The donors on such occasions are usually only members of the family or intimate friends.

On the occasion of golden or silver weddings it is not amiss to have printed at the bottom of the invitation the words "No presents," or to enclose a card announcing—

"It is preferred that no wedding-gifts be offered."

It is not amiss, though not at all obligatory, at the earlier anniversaries to present trifles in paper, wood, tin, glass or china, which, if well chosen, often add to the amusement and sociability of the evening.

## INVITATIONS TO ANNIVERSARY WEDDINGS.

The invitations to anniversary weddings may vary

somewhat in their wordings, according to the fancy of the writer, but they are all similar. They should give the date of the marriage and the anniversary. They may or may not give the name of the husband at the right-hand side and the maiden name of the wife at the left. What the anniversary is should also be indicated.

The following form will serve as a model :

1849-1874.

*The pleasure of your company is requested at the  
Silver Wedding Reception  
of*

*Mr. and Mrs. William Brown,*

*On Thursday evening, November 13th, at nine o'clock,  
909 Arch street.*

*R. S. V. P.*

A variation of the dates and an insertion, in the place of the word "silver," of "paper," "wooden," "tin," "crystal," "china," "golden" or "diamond," will make this form equally suitable for any of the other anniversary weddings.

#### MARRIAGE CEREMONY AT ANNIVERSARY WEDDINGS.

It is not unusual to have the marriage ceremony repeated at these anniversary weddings, especially at the silver or golden wedding. The earlier anniversaries are almost too trivial occasions upon which to introduce this ceremony, especially as the parties

may not yet have had sufficient time to discover whether an application to the divorce court may not yet be thought necessary by one or the other. But there is a certain impressiveness in seeing a husband and wife who have remained faithful to each other for a quarter or half a century publicly renewing their vows of fidelity and love, which then can only mean "till death us do part." The clergyman who officiates at this ceremony will of course so change the exact words of the marriage ceremony as to render them perfectly appropriate to the occasion.

## CHAPTER III.

### *BIRTHS AND CHRISTENINGS.*

WHEN the news of the birth of a child is given to the world, the lady friends of the mother send her their cards and kind inquiries after her health. . As soon as convalescence permits the invalid returns her own, with "thanks for kind inquiries." Then ladies may make personal visits. Gentlemen should not call upon the mother on these occasions, but they may, if they choose, pay their visits to the father and inquire after the health of his wife and child.

### NAMING THE CHILD.

The matter which most concerns the parents at this period is the giving of a name to their offspring. This is of no small importance, for it is something which will more or less affect the child throughout its life.

In Scotland the first son is usually named after the father's father, the first daughter after the mother's mother, the second son after the father, the second daughter after the mother, and the succeeding children after near relations. It is an excellent plan to

perpetuate family names when these names are worthy of perpetuation. There are cases, however, when it would be well to avoid this plan, as, for instance, when the relative whose name is under consideration has in any way disgraced that name, when the name itself is an ugly one, or when it is too common. Thus no man by the name of Smith is justified in calling his son John, though all the paternal Smiths to the remotest generation may have borne that name.

Another prevalent custom in naming children is to call them after some renowned person either living or dead. The objection to this plan is that if living the person may be capable of yet committing some act to disgrace the name, or at least to put its present admirer out of conceit of it; and if dead, the child upon whom it is bestowed may prove so insignificant a character that the name shall be a constant reproach or satire.

If there are reasons against the use of family names, the plan of renewing the old Saxon names is an excellent one, and by its adoption our list of names is much enlarged. Such names as Edwin, Edgar, Alfred, Ethel, Maud, Edith, Theresa, Arthur and others, found in old Saxon chronicles, are pleasant-sounding and strong—a desirable contrast to the Fannies, Mamies, Minnies, Lizzies, Nellies, Sadies and other namby-pamby diminutives, that have, it would seem, completely supplanted their originals.

## THE CHRISTENING.

The christening and the baptism usually occur at the same time, and are regulated according to the practices of the special Church to which the parents give their adherence. It is not the province of this book to give directions concerning the religious ceremonies, but only to indicate the forms and customs which society imposes at such times.

## GODPARENTS OR SPONSORS.

In the Episcopal Church there are two, and sometimes three, godparents or sponsors. If the child is a boy, there are two godfathers and one godmother. If a girl, two godmothers and one godfather. The persons selected for godparents should be near relatives or friends of long and close standing, and should be members of the same Church into which the child is baptized.

The maternal grandmother and paternal grandfather usually act as sponsors for the first child, the maternal grandfather and paternal grandmother for the second.

A person invited to act as godparent should not refuse without good reason.

If the grandparents are not selected, it is an act of courtesy to select the godmother, and allow her to designate the godfather.

Young persons should not stand sponsors to an infant, and none should offer to act unless their superior position warrants them in so doing.



### PRESENTS FROM GODPARENTS.

The sponsors must make their godchild a present of some sort—a silver mug, a knife, spoon and fork, a handsomely-bound Bible, or, perhaps, a costly piece of lace or embroidery suitable for infants' wear. The godfather may give a cup, with name engraved, and the godmother the christening robe and cap.

### THE CHRISTENING CEREMONY.

Upon entering the church the babe is carried first in the arms of its nurse. Next come the sponsors, and after them the father and the mother, if she is able to be present. The invited guests follow.

In taking their places the sponsors stand, the godfather on the right and the godmother on the left of the child.

When the question is asked, Who are the sponsors for the child? the proper persons should merely bow their heads, without speaking.

In the Roman Catholic Church baptism takes place at as early a date as possible. If the child does not seem to be strong, a priest is sent for at once, and the ceremony is performed at the mother's bedside. If, on the other hand, the child is healthy, it is taken to the church within a few days after its birth. In Protestant churches the ceremony of baptism is usually deferred until the mother is able to be present.

If the ceremony is performed at home, a carriage

must be sent for the clergyman, and retained to convey him back again after the ceremony is concluded.

#### CHRISTENING BREAKFAST.

A luncheon or *dejeuner a la fourchette* may follow the christening, though a collation of cake and wine will fill all the requirements of etiquette. It is the duty of the godfather to propose the health of the infant.

#### CHRISTENING GIFTS.

Friends invited to a christening should remember the babe in whose honor they convene by some trifling gift. Gentlemen may present an article of silver, ladies something of their own manufacture.

#### THE HERO OF THE DAY.

It should be remembered that the baby is the person of the greatest importance on these occasions, and the guests should give it a large share of attention and praise. The parents, however, must not make this duty too onerous to their guests by keeping a tired, fretful child on exhibition. It is better to send it at once to the care of the nurse as soon as the ceremony is over.

#### CHRISTENING FEES.

Though the church performs the ceremony of baptism gratuitously, the parents should, if they

are able, make a present to the officiating clergyman, or, through him, a donation to the poor of the neighborhood. The father of the child should also remember the nurse who carries the child to church.

## CHAPTER IV.

### *FUNERALS.*

THE good sense of society is gradually abolishing all forms of ostentation from funerals. Even mourning is rejected by many persons of intelligence, who see in it a temptation to extravagance, and who regard it, moreover, as requiring more thought and trouble than should be taken when the mind is overwhelmed with real grief.

The hired mutes and heavy trappings of woe which are still in use in England are entirely abandoned with us.

### INVITATIONS TO A FUNERAL.

The notice of a death and the invitation to the funeral are usually made through the newspapers though sometimes the invitation is given by means of a private note. If no other invitation is given than that through the newspapers, it is best to add "without further notice."

Private invitations are usually printed in forms something like the following:

"You are respectfully invited to attend the funeral of John Smith on Friday, October 2, 1874, at 11 A. M.,

from his late residence, 1491 Walnut street (or from the Church of the Holy Trinity). To proceed to Laurel Hill Cemetery."

These invitations must be delivered by a private messenger.

Whether other invitations are sent or not, notes must be sent to those who are desired to act as pallbearers.

#### CHARGE OF AFFAIRS AT A FUNERAL.

The minutiae of the arrangements for the funeral are usually (and wisely) left to the undertaker, who best knows how to proceed, and who will save the family of the deceased all cares and petty annoyances at a time when they are least fitted to meet them.

Such details as usually do not fall to the undertaker are entrusted to some relative or friend. This friend should have an interview with the family or some representative of it, and learn what their wishes may be and receive from them a limit of expenses.

#### EXPENSE OF FUNERAL.

Regarding this limit, let it be borne in mind that it should *always* be in accordance with the means of the family; that nothing can excuse an extravagance and ostentation at a funeral which must be indulged in at the expense of heavy privation afterward, or perhaps, worse still, at that of the creditors. Pomp and display are at all times out of keeping with the solemn occasion and inconsistent with real grief.

### GENERAL RULES OF ETIQUETTE CONCERNING HOUSES OF MOURNING.

There should be no calls upon the bereaved family while the dead remains in the house, and they may be excused if they refuse themselves to friends and relatives.

Upon entering the house of mourning a gentleman must always remove his hat in the hall, nor replace it while he remains.

There should be no loud talking nor confusion while the body remains in the house.

### DRAPING THE HOUSE IN MOURNING.

The shutters on the street are kept closed. In Philadelphia it is customary to tie all the window-shutters with black and to hang black upon the door. In other places the black upon the door is considered sufficient.

In Philadelphia the black is allowed to remain upon the windows for a year—a foolish and ostentatious custom the oftener disregarded, the better.

It is desirable, upon a death occurring in a house, that some outward sign should be given to keep away casual visitors. The usual means of doing this is by tying black crape upon the bell or door-knob, with a black ribbon if the person is married or advanced in years, with a white one if young and unmarried. The customs of different localities designate when this crape should be removed.

## CARRIAGES FOR A FUNERAL.

If friends are specially invited, carriages should be furnished to take them to the cemetery. A list of invited persons should be given to the undertaker, showing the order in which they are to be placed in the carriages.

## AVOID BEING TOO EARLY AT A FUNERAL.

Persons should not present themselves at a funeral before the appointed hour, because by so doing they may intrude upon the privacy of the family, who are taking their last farewell of their deceased friend.

## EXHIBITION OF THE CORPSE.

If the guests are invited to go from the house to the church, the corpse is usually exposed in the drawing-room, while the family are assembled in another apartment. If the guests go directly to the church, the coffin is placed in front of the chancel, and after the services the lid is removed and friends pass up one aisle, past the coffin, from the feet to the head, and down the other aisle out.

## RECEIVING GUESTS AT A FUNERAL.

If the services are held at the house, some near friend or relative will receive the guests. The ladies of the family do not show themselves at all. The gentlemen may do as they please.

## PROCEEDING TO THE CEMETERY.

The procession moves from the door exactly one hour after the time set for the funeral.

In England the male friends alone follow the corpse to its final resting-place. In this country it is proper for the female friends and relatives to do so if they desire it, as they generally do.

The carriage containing the clergyman precedes the hearse. The carriage immediately following the hearse contains the nearest relatives, the following carriages those more remote in relationship.

As the mourners pass out to enter the carriages the guests stand with uncovered heads. No salutations are given or received. The person who has been selected to officiate as master of ceremonies assists the mourners to enter and alight from the carriages.

Sometimes the private carriage of the deceased is placed in the procession, empty, immediately behind the hearse.

The horse of a deceased mounted officer, fully equipped and draped in mourning, will be led immediately after the hearse.

In towns and villages where the cemetery is near at hand it is not unusual for all to proceed to it on foot. In this case the men should go with uncovered heads if the weather will permit it, the hat being held in the right hand. The hat must at all events be removed whenever the coffin is carried from the hearse to the church or back,



when the guests form a double line, between which it passes.

At the cemetery the clergyman or priest walks in advance of the coffin.

#### SUITABLE DRESS FOR FUNERALS.

Persons attending a funeral should be dressed in sombre colors. A gay dress is certainly out of place.

#### FLOWERS AT A FUNERAL.

The custom of decking the corpse and coffin with flowers is a beautiful one, though somewhat expensive. Upon the coffin of an infant or a young person a wreath of flowers should be placed, upon that of a married person a cross. These flowers should always be white. Friends sending gifts of flowers should send them in time to be used for decorative purposes.

#### OTHER DECORATIONS UPON THE COFFIN.

A person of rank generally bears some insignia of his rank upon his coffin-lid. Thus, a deceased army or naval officer will have his coffin covered with the national flag, and his hat, epaulettes, sword and sash laid upon the lid.

#### AFTER THE FUNERAL.

Guests should not return to the house of mourning after the funeral, but should be driven immediately home. In some sections it is customary to

conclude the ceremonies of the day with a dinner or banquet, but this is grossly out of place and not to be tolerated by any one of common sense and refinement. If friends have come from a distance, it may sometimes be a matter of necessity to extend a brief hospitality to them ; but if the guests can avoid this necessity, they should do so. This hospitality should be of the quietest sort, and in no manner become an entertainment.

It is the cruelest blow which can be given bereaved friends to fill the house with strangers or indifferent acquaintances and the sound of feasting at a time when they desire of all things to be left alone with their sorrow.

#### NOTIFICATION OF DEATH.

It is an English custom, which is beginning to be adopted in America, to send upon the occasion of a death to relatives and friends cards deeply edged in black, upon which are printed or engraved the name of the deceased, with his age and date of his death. These cards are immediately acknowledged by letters of condolence and offers of assistance, but on no account by personal visits a fortnight or so after the funeral.

#### OBLIGATION TO ATTEND A FUNERAL.

All persons except those themselves in deep affliction are under obligation to attend a funeral to which they have been invited.

## SECLUSION OF THE BEREAVED FAMILY.

No member of the immediate family of the deceased will leave the house between the time of the death and the funeral. A lady friend will be commissioned to make all necessary purchases and engage seamstresses, etc.

## PERIOD OF MOURNING.

Those who wish to show themselves strict observers of etiquette keep their houses in twilight seclusion and sombre with mourning for a year or more, allowing the piano to remain closed for the same length of time. But in this close observance of the letter of the law its spirit is lost entirely.

It is not desirable to enshroud ourselves in gloom after a bereavement, no matter how great it has been. It is our duty to ourselves and to the world to regain our cheerfulness as soon as we may, and all that conduces to this we are religiously bound to accept, whether it be music, the bright light of heaven, cheerful clothing or the society of friends.

At all events, the moment we begin to chafe against the requirements of etiquette, grow wearied of the darkened room, long for the open piano and look forward impatiently to the time when we may lay aside our mourning, from that moment we are slaves to a law which was originally made to serve us in allowing us to do unquestioned what was supposed to be in true harmony with our gloomy feelings.

The woman who wears the badge of widowhood for exactly two years to a day, and then puts it off suddenly for ordinary colors, and who possibly has already contracted an engagement for a second marriage during these two years of supposed mourning, confesses to a slavish hypocrisy in making an ostentatious show of a grief which has long since died a natural (and shall we not say a desirable?) death.

In these respects let us be natural, and let us, moreover, remember that, though the death of friends brings us real and heartfelt sorrow, yet it is still a time for rejoicing for their sakes.

## PART IV.

### DRESS.

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#### CHAPTER I.

##### *THE TOILETTE.*

**I**T is the duty of every woman to make herself as beautiful as possible; nor is it less the duty of every man to render himself pleasing in appearance. This duty of looking well is one we owe not only to ourselves, but to others also. We owe it to ourselves because others estimate us very naturally and very rightly by our outward appearance, and we owe it to others because we have no right to put our friends to the blush by untidiness or uncouthness.

If a gentleman requests the pleasure of a lady's company to the opera, she has no right to turn that expected pleasure into a pain and mortification by presenting herself with tumbled hair, ill-chosen dress, badly-fitting gloves and an atmosphere of cheap and offensive perfumes. So, again, if the gentleman comes to fulfill his appointment with

shaggy hair and beard, tumbled clothes, soiled linen and an odor of stale tobacco, she may well resent such an appearance as an insult.

Duty, therefore, has even more to do with attention to the toilette than vanity. We are bound to turn our personal attractions to the very best account, and to preserve every agreeable quality we may have been endowed with to the latest period of our respective lives.

#### HEALTH AND BEAUTY.

No lady or gentleman ever neglects the minor details of the toilette. Upon these depend, in a great degree, the health, not to say the beauty, of the individual. In fact, the highest state of health is equivalent to the greatest degree of beauty of which the individual is capable. It is a false taste which looks upon a fragile form and a pale and delicate complexion as requisites for beauty. The strength and buoyancy and vigor of youth, the full and rounded curves of form and features, the clear complexion, fair in the blonde and rich and brilliant in the brunette, tinted with the rosy flush of health,—these constitute the true beauty which all should seek, and to which all with proper care can at least partially attain.

#### THE DRESSING-ROOM.

The first necessity in properly performing the duties of the toilette is to have a regularly-appointed

dressing-room. This room, of course, in many instances, is a bedroom as well ; but that need in no way interfere with its general arrangements.

The walls should be decorated with a light-colored paper, with window-curtains and furniture covers all in harmony. A few choice prints or water-color drawings may be hung on the walls, and one or two ornaments may occupy a place on the mantel ; but it should be borne in mind that the room is to be used exclusively for dressing and the toilette, so that everything interfering with these offices in any way should be studiously avoided.

#### LADY'S DRESSING-ROOM.

The furniture of a lady's dressing-room should consist of a low dressing-bureau, a washstand, an easy-chair, placed in front of the dressing-bureau, one or two other chairs, a sofa or couch if the space admits, and a large wardrobe if there are insufficient closet conveniences.

On the dressing-bureau should be placed the lady's dressing-case, her jewel-box, ring-stand, pin-cushion and hairpin-cushion. This latter is very convenient, and is made in the following way : It may be round or square, the sides of wood or card-board, loosely stuffed with fine horsehair and covered with plain knitting, worked in single Berlin wool with fine needles. This cover offers no impediment to the hairpins, which are much better preserved in this way than by being left about in an untidy fashion

In addition, there should be a tray with various kinds of combs, frizettes and bottles of perfumes. There should be neither bottles of strong perfumery, such as musk or patchouli, nor hair-dye nor cosmetics, neither pots of hair-oil nor powder-puff nor rouge. A bottle of pure sweet oil, marrow or bear's grease may be tolerated, to be used on very rare occasions hereafter to be described.

The washstand should be furnished with a large bowl and pitcher, soap-tray, small pitcher and tumbler, china tray containing two tooth-brushes and nail-brushes, sponge-basin, holding two sponges (large and small), and a bottle of ammonia.

On the right of the washstand should be the towel-rack, on which should be found one fine and two coarse towels and two more very coarse hucka-back or Turkish towels. Beneath the washstand should be placed the foot-bath.

On the wall should be hooks and pegs at convenient distances, from which may be suspended sacques, dressing-gowns, dresses about to be worn, or any other article of general or immediate use.

The various articles of a lady's apparel—dresses, skirts, crinolines, etc.—should be hung neatly away in the closet or wardrobe. The underclothing should be folded and placed in an orderly manner in the drawers of the dressing-bureau. The finer dresses are kept in better order if folded smoothly and laid on shelves instead of being hung up.



## GENTLEMAN'S DRESSING-ROOM.

The appointments of a gentleman's dressing-room are similar in most respects to those of the lady's dressing-room, the differences being in trifling matters.

A gentleman's wardrobe need not be so large as a lady's, but it should be well supplied with drawers to contain pantaloons and vests neatly folded. Indeed, no gentleman who wishes to make a tidy appearance will ever hang up these articles.

The pegs and hooks in a gentleman's dressing-room are for the convenience of articles of a gentleman's toilet corresponding with those occupying the same place in the lady's room.

A gentleman's dressing-bureau should contain the articles used in a gentleman's toilet—razors, shaving-brush, shaving-soap and a small tin pot for hot water, together with packages of paper, on which to wipe razors. Cheap razors are a mistake, as they soon lose their edge. A good razor requires no strop. It has been suggested as an excellent plan to have a case of seven razors—one for each day in the week—so that they are all equally used.

A boot-stand, on which all the boots and shoes should be arranged in regular order, with boot-jacks and boot-hooks, is a necessary adjunct to the gentleman's dressing-room.

A couple of hair gloves, with a flesh-brush, may be added to the toilet appurtenances.

## THE BATH.

In most of our city houses there is a separate bath-room with hot and cold water, but country houses have not always this convenience. A substitute for the bath-room is a large piece of oil-cloth, which can be laid upon the floor of the ordinary dressing-room. Upon this may be placed the bath-tub or basin.

There are various kinds of baths, both hot and cold—the shower-bath, the douche, the hip-bath and the sponge-bath.

Only the most vigorous constitutions can endure the shower-bath, therefore it cannot be recommended for indiscriminate use.

A douche or hip-bath may be taken every morning, winter and summer, with the temperature of the water suited to the endurance of the individual. In summer a second or sponge-bath may be taken on retiring.

We do not bathe to make ourselves clean, but to keep clean, and for the sake of its health-giving and invigorating effects. Once a week a warm bath, at about 100°, may be used, with plenty of soap, in order to thoroughly cleanse the pores of the skin.

After these baths the rough towels should be vigorously used, not only to help remove the impurities of the skin, but for the beneficial friction which will send a glow over the whole body. The

hair glove or flesh-brush may be used to advantage in the bath before the towel is applied.

Before stepping into the bath the head should be wet with cold water, and in the bath the pit of the stomach should first be sponged.

There is no danger to most people from taking a bath in a state of ordinary perspiration. But one should by all means avoid it if he is overheated or fatigued.

#### THE AIR-BATH.

Next in importance to the water-bath is the air-bath. Nothing is so conducive to health as an exposure of the body to air and sun. A French physician has recommended the sun-bath as a desirable hygienic practice. It is well, therefore, to remain without clothing for some little time after bathing, performing such duties of the toilet as can be done in that condition.

#### THE TEETH.

The next thing to be done is to clean the teeth. Besides this daily morning cleaning, the teeth should be carefully brushed with a soft brush after each meal, and also on retiring at night. Use the brush so that not only the outside of the teeth is white, but the inside also. After the brush is used plunge it two or three times into a glass of fresh water, then rub it quite dry on a towel.

Use no tooth-washes nor powders whatever. There may be some harmless ones, but it is impossi-

ble for a person of ordinary knowledge to discriminate between them, and that which seems to be rendering the teeth beautifully white may soon destroy the enamel which covers them. Castile soap used once a day, with frequent brushings with pure water and a soft brush, cannot fail to keep the teeth clean and white, unless they are disfigured and destroyed by other bad habits, such as the use of tobacco or too hot or too cold drinks.

On the slightest appearance of decay or a tendency to accumulate tartar, go at once to a dentist. If a dark spot appearing under the enamel is neglected, it will eat in until the tooth is eventually destroyed. A dentist seeing the tooth in its first stage will remove the decayed part and plug the cavity in a proper manner.

Tartar is not so easily dealt with, but it requires equally early attention. It results from an impaired state of the general health, and assumes the form of a yellowish concretion on the teeth and gums. At first it is possible to keep it down by a repeated and vigorous use of the tooth-brush; but if a firm, solid mass accumulates, it is necessary to have it chipped off by a dentist. Unfortunately, too, by that time it will probably have begun to loosen and destroy the teeth on which it fixes, and is pretty certain to have produced one obnoxious effect—that of tainting the breath.

Washing the teeth with vinegar when the brush

is used has been recommended as a means of removing tartar.

About toothache it is only necessary to point out that it results from various causes, and that therefore it is impossible to give any general remedy for it. It may be occasioned by decay, by inflammation of the membrane covering the root, or the pain may be neuralgic, or there may be other causes.

Relief in cases of decay may sometimes be obtained by thrusting into the cavity with a needle a little cotton-wool saturated with creosote or oil of cloves.

When there is inflammation, relief is often gained by applying camphorated chloroform, to be procured at the druggist's. This has often succeeded when laudanum and similar applications have entirely failed.

Tenderness of the gums, to which some persons are subject, may sometimes be met by the use of salt and water, but it is well to rinse the mouth frequently with water with a few drops of tincture of myrrh in it.

It may be added that foul breath, unless caused by neglected teeth, indicates a deranged state of the system. When it is occasioned by the teeth or other local cause, use a gargle consisting of a spoonful of solution of chloride of lime in half a tumbler of water. Gentlemen smoking, and thus tainting the breath, may be glad to know that the common parsley has a peculiar effect in removing the odor of tobacco.

## THE SKIN.

Beauty and health of the skin can only be obtained by perfect cleanliness and an avoidance of all cosmetics, added to proper diet and correct habits.

Our somewhat remote maternal ancestors were very chary in the use of water lest it should injure the complexion. So they delicately wiped their faces with the corner of a towel wet in elder-flower water or rose-water. Or in springtime they tripped out to the meadows while the dew still lay upon the grass, and saturating their kerchiefs in May dew refreshed their cheeks and went home contented that a conscientious duty had been performed. And so it was, though a different duty than the one they congratulated themselves upon. The May dew did them no harm at least, and they had been beguiled by a stratagem into early rising.

The skin must be frequently and thoroughly washed, occasionally with warm water and soap, to remove the oily exudations upon its surface. If any unpleasant sensations are experienced after the use of soap, they may be immediately removed by rinsing the surface with water to which a little lemon-juice or vinegar has been added.

It is not necessary here to speak of various cutaneous eruptions. The treatment of these belongs properly to a physician. They are usually the result of a bad state of the blood or general derangement of

the system, and cannot be cured by any merely external application.

The following rules may be given for the preservation of the complexion: Rise early and go to bed early. Take plenty of exercise. Use plenty of cold water, and good soap frequently. Be moderate in eating and drinking. Do not lace. Avoid as much as possible the vitiated atmosphere of crowded assemblies. Shun cosmetics and washes for the skin. The latter dry the skin, and only defeat the end they are supposed to have in view.

Moles are frequently a great disfigurement to the face, but they should not be tampered with in any way. The only safe and certain mode of getting rid of moles is by a surgical operation.

Freckles are of two kinds. Those occasioned by exposure to the sunshine, and consequently evanescent, are denominated "summer freckles;" those which are constitutional and permanent are called "cold freckles."

With regard to the latter, it is impossible to give any advice which will be of value. They result from causes not to be affected by mere external applications. Summer freckles are not so difficult to deal with, and with a little care the skin may be kept free from this cause of disfigurement.

Some skins are so delicate that they become freckled on the slightest exposure in the open air of summer. The cause assigned for this is that the iron in the blood, forming a junction with the oxygen,

leaves a rusty mark where the junction takes place. We give in their appropriate place some recipes for removing these latter freckles from the face.

There are various other discolorations of the skin, proceeding frequently from derangement of the system. The cause should always be discovered before attempting a remedy, otherwise you may aggravate the complaint rather than cure it.

#### THE EYES, LASHES AND BROWS.

Beautiful eyes are the gift of Nature, and can owe little to the toilet. As in the eye consists much of the expression of the face, therefore it should be borne in mind that those who would have their eyes bear a pleasing expression must cultivate pleasing traits of character and beautify the soul, and then this beautiful soul will look through its natural windows.

Never tamper with the eyes. There is danger of destroying them. All daubing or dyeing of the lids is foolish and vulgar.

Short-sightedness is not always a natural defect. It may be acquired by bad habits in youth. A short-sighted person should supply himself with glasses exactly adapted to his wants; but it is well not to use these glasses too constantly, as, even when they perfectly fit the eye, they really tend to shorten the sight. Unless one is very short-sighted, it is best to keep the glasses for occasional use, and trust ordinarily to the unaided eye. Parents and teachers



should watch children and see that they do not acquire the habit of holding their books too close to their eyes, and thus injure their sight.

Parents should also be careful that their children do not become squint- or cross-eyed through any carelessness. A child's hair hanging down loosely over its eyes, or a bonnet projecting too far over them, or a loose ribbon or tape fluttering over the forehead, is sometimes sufficient to direct the sight irregularly until it becomes permanently crossed.

A beautiful eyelash is an important adjunct to the eye. The lashes may be lengthened by trimming them occasionally in childhood. Care should be taken that this trimming is done neatly and evenly, and especially that the points of the scissors do not penetrate the eye.

The eyebrows may be brushed carefully in the direction which they should lie, and when the hair is oiled, which should be but seldom, they may be oiled also.

In general, it is in exceeding bad taste to dye either lashes or brows, for it usually brings them into inharmony with the hair and features. There are cases, however, when the beauty of an otherwise fine countenance is utterly ruined by white lashes and brows. In such cases one can hardly be blamed if india ink is resorted to to give them the desired color.

Never shave the brows. It adds to their beauty

in no way, and may result in an irregular growth of new hair.

The utmost care should be taken of the eyes. They should never be strained in an imperfect light, whether that of shrouded daylight, twilight or flickering lamp- or candle-light.

Many persons have an idea that a habitually dark room is best for the eyes. On the contrary, it weakens them and renders them permanently unable to bear the light of the sun. Our eyes were naturally designed to endure the broad light of day, and the nearer we approach to this in our houses, the stronger will be our eyes and the longer will we retain our sight.

The writer of this book recalls a person whose eyes were failing him, until he thought himself threatened with blindness, and in consequence he avoided the light as much as possible. He consulted one of the most eminent oculists in the country, who told him, among other things, to avoid dark rooms and accustom his eyes as much as possible to full daylight. He followed these directions, and his sight immediately improved.

Some persons have the eyebrows meeting over the nose. This is usually considered a disfigurement, but there is no remedy for it. It may be a consolation for such people to know that the ancients admired this style of eyebrows, and that Michael Angelo possessed it. Tennyson speaks of his friend Hallam thus :

“And over thine ethereal eyes  
The *bar* of Michael Angelo.”

It is useless to pluck out the uniting hairs; and if a depilatory is applied, a mark like that of a scar left from a burn remains, and is more disfiguring than the hair.

If the lids of the eyes become inflamed and scaly, do not seek to remove the scales roughly, for they will bring the lashes with them. Apply at night a little cold cream to the edges of the closed lids, and wash them in the morning with lukewarm milk and water.

It is well to have on the toilet-table a remedy for inflamed eyes. Spermaceti ointment is simple and well adapted to this purpose. Apply at night, and wash off with rose-water in the morning. There is a simple lotion made by dissolving a very small piece of alum and a piece of lump-sugar of the same size in a quart of water; put the ingredients into the water cold and let them simmer. Bathe the eyes frequently with it.

Sties in the eye are irritating and disfiguring. Foment with warm water; at night apply a bread-and-milk poultice. When a white head forms, prick it with a fine needle. Should the inflammation be obstinate, a little citrine ointment may be applied, care being taken that it does not get into the eye.

#### THE HAIR.

There is nothing that so adds to the charm of an

individual as a good head of hair. The complexion and the features may be perfect, but if the hair is thin and harsh they all pass for little. On the other hand, magnificent locks will atone for other deficiencies.

The skin of the head requires even more tenderness and cleanliness than any other portion of the body, and is capable of being irritated by disease. Formerly, the use of a fine-tooth comb was considered essential to the proper care of the hair, but in general, to the careful brusher, the fine comb is not necessary.

We repeat, the hair should be brushed carefully. The brush should be of moderate hardness, not too hard. The hair should be separated, in order that the head itself may be well brushed, as by doing so the scurf is removed, and that is most essential, as not only is it unpleasant and unsightly, but if suffered to remain it becomes saturated with perspiration and tends to weaken the roots of the hair, causing it in time to fall off.

The hair should be brushed for at least twenty minutes in the morning, for ten minutes when it is dressed in the middle of the day, and for a like period at night. In brushing or combing it begin at the extreme points, and in combing hold the portion of hair just above that through which the comb is passing firmly between the first and second fingers, so that if it is entangled it may drag from that point, and not from the roots. The finest head

of hair may be spoiled by the practice of plunging the comb into it high up and dragging it in a reckless manner. Short, loose, broken hairs are thus created, and become very troublesome.

Do not plaster the hair with oil or pomatum. A white, concrete oil pertains naturally to the covering of the human head, but some persons have it in more abundance than others. Those whose hair is glossy and shining need nothing to render it so; but when the hair is harsh, poor and dry, artificial lubrication is necessary. Persons who perspire freely or who accumulate scurf rapidly require it also.

Nothing is simpler or better in the way of oil than pure, unscented salad oil, and in the way of a pomatum bear's grease is as pleasant as anything. Apply either with the hands or keep a soft brush for the purpose, but take care not to use the oil too freely. An over-oiled head of hair is vulgar and offensive. So are scents of any kind in the oil applied to the hair. It is well also to keep a piece of flannel with which to rub the hair at night after brushing it, in order to remove the oil before laying the head upon the pillow.

Vinegar and water form a good wash for the roots of the hair. Ammonia diluted with water is still better.

The hair-brush should also be frequently washed in diluted ammonia.

For removing scurf glycerine diluted with a lit-

tle rose-water will be found of service. Any preparation of rosemary forms an agreeable and highly cleansing wash.

The yolk of an egg beaten up in warm water is an excellent application to the scalp.

Many heads of hair require nothing more in the way of wash than soap and water.

Beware of letting the hair grow too long, as the points are apt to weaken and split. It is well to have the ends clipped off once a month.

The style of modern *coiffure* is so perpetually changing with every breath of fashion that it is useless to say much about it in these pages. It may be well to hint that when fashion ordains extravagance in style of wearing the hair or in the abundance of false locks, the lady of refinement will follow her mandates only at a distance, and will supplement the locks with which Nature has provided her only so far as is absolutely required to prevent her presenting a singular appearance.

Young girls should wear their hair cut short until they are grown up if they would have it then in its best condition.

Do not by any means use any dyes or advertised nostrums to preserve or change the color of the hair, or to prevent it from falling out or to curl it. They are one and all objectionable, containing more or less poison, some of them even sowing the germs of paralysis or of blindness.

A serious objection to dyeing the hair is that it is

almost impossible to give the hair a tint which harmonizes with the complexion.

If the hair begins to change early and the color goes in patches, procure from the druggist's a preparation of the husk of the walnut water or *eau crayon*. This will by daily application darken the tint of the hair without actually dyeing it. When the change of color has gone on to any great extent, it is better to abandon the application and put up with the change, which, in nine cases out of ten, will be in accordance with the change in the face. Indeed, there is nothing more beautiful than soft white hair worn in plain bands or clustering curls about the face.

The walnut-water may be used for toning down too red hair.

Gentlemen are more liable to baldness than ladies, owing, no doubt, to the use of the close hat, which confines and overheats the head. It may be considered, perhaps, as a sort of punishment for disregarding one of the most imperative rules of politeness, to always remove the hat in the presence of ladies, the observance of which would keep the head cool and well aired.

If the hair is found to be falling out, the first thing to do is to look to the hat and see that it is light and thoroughly ventilated. There is no greater enemy to the hair than the silk dress-hat. The single eye-let-hole through the top does not secure sufficient circulation of air for the health of the head. It is

best to lay this hat aside altogether and adopt a light straw in its place.

It would, no doubt, be to the advantage of men if they would take to going out in the open air bareheaded. Women think nothing of stepping out of doors with head uncovered, men scarcely ever do it. We are of opinion that if the health of the brain and hair is to be paramount we should learn to consider hats and bonnets, and especially hats, as worn merely as hostages to the proprieties, and not at all as necessities, while we should seek to do without them on every possible occasion, in doors and out.

It is conceded that artists and musicians may wear their hair long if they choose, but it is imperative upon all other gentlemen to cut their hair short. Long hair on a man not of the privileged class above named will indicate him to the observer as a person of unbalanced mind and unpleasantly erratic character—a man, in brief, who seeks to impress others with the fact that he is eccentric, something which a really eccentric person never attempts.

#### THE BEARD.

Those who shave should be careful to do so every morning. Nothing looks worse than a stubbly beard. Some persons whose beards are strong should shave twice a day, especially if they are going to a party in the evening.

The style of hair on the face should be governed



by the character of the face. Some people wear the full beard, not shaving at all; others long Cardigan whiskers; some moustache and whiskers or mutton-chop whiskers, or the long, flowing moustache and imperial of Victor Emmanuel, or the spiky moustache of the late emperor of the French. But whatever the style be, the great point is to keep it well brushed and trimmed and to avoid any appearance of wildness or inattention. The full, flowing beard of course requires more looking after, in the way of cleanliness, than any other. It should be thoroughly washed and brushed at least twice a day, as dust is sure to accumulate in it, and it is very easy to suffer it to become objectionable to one's self as well as to others. If it is naturally glossy, it is better to avoid the use of oil or pomatum.

The moustache should be worn neatly and not over-large.

In conclusion, our advice to those who shave is like Punch's advice to those about to marry: "Don't!" There is nothing that so adds to native manliness as the full beard if carefully and neatly kept. Nature certainly knows best; and no man need be ashamed of showing his manhood in the hair of his face.

The person who invented razors libeled nature and added a fresh misery to the days of man. "Ah," said Diogenes, who would never consent to be shaved, "would you insinuate that Nature had done better to make you a woman than a man?" We

forgive the covert sneer at womanhood in consideration of the defence of the beard which it implies.

### THE HAND.

A beautiful hand is long and slender, with tapering fingers and pink, filbert-shaped nails. The hand, to be in proper proportion to the rest of the body, should be as long as from the point of the chin to the edge of the hair on the forehead.

The hands should be kept scrupulously clean, and therefore should be very frequently washed—not merely rinsed in soap and water, but thoroughly lathered, and scrubbed with a soft nail-brush. In cold weather the use of lukewarm water is unobjectionable, after which the hands should be dipped into cold water and very carefully dried on a fine towel.

Be careful always to dry the hands thoroughly, and rub them briskly for some time afterward. When this is not sufficiently attended to in cold weather, the hands chap and crack. When this occurs, rub a few drops of honey over them when dry, or anoint them with cold cream or glycerine before going to bed.

As cold weather is the usual cause of chapped hands, so the winter season brings with it a cure for them. A thorough washing in snow and soap will cure the worst case of chapped hands and leave them beautifully soft.

Should you wish to make your hands white and

delicate, you might wash them in white milk and water for a day or two. On retiring to rest rub them well over with some palm oil and put on a pair of woolen gloves. The hands should be thoroughly washed with hot water and soap the next morning, and a pair of soft leather gloves worn during the day. They should frequently be rubbed together to promote circulation.

Sunburnt hands may be washed in lime-water or lemon-juice.

Warts, which are more common with young people than with adults, are very unsightly, and are sometimes very difficult to get rid of. The best plan is to buy a small stick of lunar caustic, which is sold in a holder and case at the druggist's for the purpose, dip it in water, and touch the wart every morning and evening, care being taken to cut away the withered skin before repeating the operation. A still better plan is to apply acetic acid gently once a day with a camel's-hair pencil to the summit of the wart. Care should be taken not to allow this acid to touch the surrounding skin; to prevent this the finger or hand at the base of the wart may be covered with wax during the operation.

Nothing is so repulsive as to see a lady or gentleman, however well dressed they may otherwise be, with nails in any degree shady, so that you are tempted to exclaim, in the language of the nursery poet,

“Did you ever behold such a black little row?”

It always results from carelessness and inattention to the minor details of the toilet, which is most reprehensible.

The nails should be cut about once a week—certainly not oftener. This should be accomplished just after washing, the nail being softer at such a time. Care should be taken not to cut them too short, though, if they are left too long, they will frequently get torn and broken. They should be nicely rounded at the corners. Recollect, the filbert-shaped nail is considered the most beautiful.

Never bite the nails ; it not only is a most disagreeable habit, but tends to make the nails jagged, deformed and difficult to clean, besides giving a red and stumpy appearance to the finger-tips.

Some people are troubled by the cuticle adhering to the nail as it grows. This may be pressed down with the towel after washing ; or should that not prove efficacious, it must be loosened round the edge with some blunt instrument.

On no account scrape the nails with a view to polishing their surface. Such an operation only tends to make them wrinkled.

Absolute smallness of a hand is not essential to beauty, which requires that the proper proportions should be observed in the human figure. Many a young girl remains idle for fear her hand will grow larger by work. The folly of this idea is only equaled by that of the Chinese woman who bandages the feet of her daughter and does not permit her to

walk lest her feet should grow to the size Nature intended them. What are our hands made for if not for work? And that hand which does the most work in the world is the hand most to be honored and to be admired. The hand which remains small through inaction is not only not beautiful, but to be despised.

With proper care the hand may be retained beautiful, soft and shapely, and yet perform its fair share of labor. The hands should always be protected by gloves when engaged in work calculated to injure them. Gloves are imperatively required for garden-work. The hands should always be washed carefully and dried thoroughly after such labor. If they are roughened by soap, rinse them in a little vinegar or lemon-juice, and they will become soft and smooth at once.

People afflicted with moist hands should revolutionize their habits, take more out-door exercise and more frequent baths. They should adopt a nutritious but not over-stimulating diet, and perhaps take a tonic of some sort. Local applications of starch-powder and the juice of lemon may be used to advantage.

#### THE FEET.

If one would see a representation of a perfectly-formed foot, let him turn to the pictures of Guido and Murillo, who probably had for models the shapely feet of Italian and Spanish peasants, which never had known the bondage of a shoe.

If a modern artist succeeds in painting a perfect foot, it must be looked upon as the result of inspiration, for surely he can find no models among the shoe-tortured, pinched and deformed feet of the men and women of the present day.

The writer of this book not long since had an opportunity to examine the feet of a modern fashionable lady—feet which, encased in their dainty gaiters, were as long and narrow and as handsomely shaped as the most fastidious taste could require. But what a sight the bare foot presented! In its hideous deformity there was scarcely a trace of its original natural shape. The forward portion of the foot was squeezed and narrowed, the toes were pressed together and moulded into the shape of the narrow shoe. The ends of the toes, with the nails, were turned down; the big toe, instead of standing a little apart from the others, was bent over toward them, and its outline formed one side of a triangle, of which the little toe and the ends of the intermediate toes were the second side, and the end of the big toe the junction of the two sides. In addition to this, the toes and the ball of the big toe were covered with corns and calluses.

This deformity and disease, existing, no doubt, in many a foot, we are called upon to regard as beauty when hidden in its encasing shoe!

A well-formed foot is broad at the sole, the toes well spread, each separate toe perfect and rounded in form. The nails are regular and perfect in shape

as those of the fingers. The second toe projects a little beyond the others, and the first or big toe stands slightly apart from the rest and is slightly lifted, as we see in Murillo's beautiful picture of the infant St. John.

A perfectly-shaped foot can hardly be hoped for in these days, when children's feet are encased in shoes from earliest infancy and Nature is not allowed to have her way at all. In those country places where children are allowed to run barefoot during the summer there is still some trace of beauty left; and instead of its being regarded as a misfortune to be thus deprived of feet-covering, it should be esteemed an advantage.

The feet, from the circumstance of their being so much confined by boots and shoes, require more care in washing than the rest of the body. Yet they do not always get this care. "How is it," asked a French lady, "that we are always washing our hands, while we never wash our feet?" We trust this statement of the case is not quite true, though we fear that with some individuals it somewhat approaches it. The hands receive frequent washings every day. Once a week is quite as often as many people bestow the same attention upon their feet.

"How dirty your hands are!" exclaimed an astonished acquaintance to Lady Montague, whom she met in public with hands most decidedly unwashed.

"Ah!" replied that lady, in a tone of the utmost unconcern; "what would you say if you saw my feet?"

And what would we say if we saw many people's feet? That they needed washing, certainly. A tepid bath, at about 80° or 90°, should be used. The feet may remain in the water about five minutes, and the instant they are taken out they should be rapidly and thoroughly dried by being well rubbed with a coarse towel. Sometimes bran is used in the water.

Few things are more invigorating and refreshing after a long walk or getting wet in the feet than a tepid foot-bath, clean stockings and a pair of easy shoes.

After the bath is the time for paring the toenails, as they are so much softer and more pliant after having been immersed in warm water.

Some people are troubled with moist or damp feet. This complaint arises more particularly during the hot weather in summer-time, and the greatest care and cleanliness should be exercised in respect to it. Persons so afflicted should wash their feet twice a day in soap and warm water, after which they should put on clean socks. Should this fail to effect a cure, they may, after being washed as above, be rinsed, and then thoroughly rubbed with a mixture consisting of half a pint of warm water and three tablespoonfuls of concentrated solution of chloride of soda.



People who walk much are frequently afflicted with blisters, and many are the plans adopted for their prevention. Some soap their socks, some pour spirits in their shoes, others rub their feet with glycerine. The great point, however, is to have easy, well-fitting boots and woolen socks. Should blisters occur, a very good plan is to pass a large darning-needle threaded with worsted through the blister lengthwise, leaving an inch or so of the thread outside at each end. This keeps the scurf-skin close to the true skin, and prevents any grit or dirt entering. The thread absorbs the matter, and the old skin remains till the new one grows. A blister should not be punctured save in this manner, as it may degenerate into a sore and become very troublesome.

To avoid chilblains on the feet it is necessary to observe three rules: 1. Avoid getting the feet wet; if they become so, change the shoes and stockings at once. 2. Wear lamb's wool socks or stockings. 3. Never under any circumstances "toast your toes" before the fire, especially if you are very cold. Frequent bathing of the feet in a strong solution of alum is useful in preventing the coming of chilblains.

On the first indication of any redness of the toes and sensation of itching it would be well to rub them carefully with warm spirits of rosemary, to which a little turpentine has been added. Then a piece of lint soaked in camphorated spirits, opodel-

doc or camphor liniment may be applied and retained on the part.

Should the chilblain break, dress it twice daily with a plaster of equal parts of lard and beeswax, with half the quantity in weight of oil of turpentine.

The toe-nails do not grow so fast as the finger-nails, but they should be looked after and trimmed at least once a fortnight. They are much more subject to irregularity of growth than the finger-nails, owing to their confined position. If the nails show a tendency to grow in at the sides, the feet should be bathed in hot water, pieces of lint be introduced beneath the parts with an inward tendency, and the nail itself scraped longitudinally.

Pare the toe-nails squarer than those of the fingers. Keep them a moderate length—long enough to protect the toe, but not so long as to cut holes in the stockings. Always cut the nails; never tear them, as is too frequently the practice. Be careful not to destroy the spongy substance below the nails, as that is the great guard to prevent them going into the quick.

It is tolerably safe to say that those who wear loose, easy-fitting shoes and boots will never be troubled with corns. Some people are more liable to corns than others, and some will persist in the use of tightly-fitting shoes in spite of corns. Though these latter really deserve to suffer, it is still our duty to do what we can to remove that suffering.

The remedies for this evil are innumerable. There is no doubt, however, that corns are the result of undue pressure and friction. According to the old formula, "Remove the cause, and the effect will cease." But how to remove it? As a general preventive against corns adopt the plan of having several pairs of shoes or boots in constant use, and change every day. Each pair will press on the feet in a different way. When the corn has asserted itself, felt corn-plasters may be procured of the druggist, taking care that you cut the aperture in them large enough to prevent any portion of them pressing on the edges of the corn. Before long the corn will disappear.

The great fault with modern shoes is that their soles are made too narrow. If one would secure perfect healthfulness of the feet, he should go to a shoemaker and step with his stockinged feet on a sheet of paper. Let the shoemaker mark with a pencil upon the paper the exact size of his foot, and then make him a shoe whose sole shall be as broad as this outlined foot.

Still more destructive of the beauty and symmetry of our women's feet have been the high, narrow heels so much worn lately. They made it difficult to walk, and even in some cases permanently crippled the feet.

A shoe, to be comfortable, should have a broad sole and a heel of moderate height, say one-half an inch, as broad at the bottom as at the top.

## CHAPTER II.

### *GENERAL RULES IN REGARD TO DRESS.*

FASHION is called a despot; but if men are willing—nay, eager—to become its slaves, we ought not to upbraid Fashion. The worst of it is that the man who rebels against Fashion is even more open to the imputation of vanity than he who obeys her, because he makes himself conspicuous and practically announces that he is wiser than his kind. As despotic as Fashion may be, her despotism is exceeded by the class of persons who array themselves as distinctively “anti-fashion.” They will recognize no good in any prevailing style, nor will they, if they can help it, allow others to do so. Setting themselves up as the arbiters in taste and health as they pertain to dress, they do not consent that others shall exercise a like freedom, but insist that all shall conform to their standard.

### FOLLOWING THE FASHIONS IN MODERATION.

There cannot be greater vulgarity than an affectation of superior simplicity in dress. Between the two extremes a man of sense and modesty will only follow fashion so far as not to make himself peculiar by opposing it.

A sensible man, when fashion declares that coats shall be cut off and made into mere jackets, does not immediately appear in the streets with the shortest tail of them all. He is content to wear out his old coats, and only adopts the new fashion in moderation when to do otherwise would make him a marked object wherever he went. When it is ordered that tails shall grow again, neither does he make haste to be seen with coat-tails flapping about his heels, but is satisfied with moderation in length, as he was before in brevity.

A sensible woman, when fashion ordains that braid upon braid shall be piled upon her head, regardless of the scant supply with which Nature has furnished her, may find herself obliged to adopt false braids, but she accepts the minimum instead of the maximum which fashion indicates.

A sensible woman will not go lank and hoopless when prevailing modes indicate great rotundity of the skirt. She will use garniture moderately when others adopt it profusely; she certainly will not discard it entirely. There is one thing a sensible woman will not do, whatever fashion may insist upon—she will not allow her dress to trail and catch the mud and filth of the street, though all the feminine world pass by her in bedraggled skirts.

#### LADIES' UNDERCLOTHING.

In the matter of underclothing fashion does not

rule supreme. Each one is left in a measure to suit her own taste and convenience.

A lady's underclothing should always be neatly made, fine, white and scrupulously clean. If there is ornament, let it be delicate rather than showy. A neat row of fine stitching is more indicative of a lady than a multitude of edgings and insertions of imitation lace or cheap embroidery.

Both ladies and gentlemen should wear flannel underneath all their other garments, during the winter at least. Some physicians say during the summer also, but that must be optional with the individual. Suitable underwear can be found already made at the furnishing stores.

In ladies' apparel, next to this underwear comes the chemise and drawers, or a garment which is made to do service for both. In some respects this latter garment is preferable to the two separate garments, and is in common use in Europe, while it is being introduced here. It should be made with high neck and long sleeves, and at the neck may be buttons to which to fasten the collar or ruff, at the wrists buttons for cuffs. This garment saves the extra clothing around the waist, also the binding of the drawers, which, in order to keep them in their proper place, are apt to be fastened too tightly, and thus sensibly interfere with the functions of the body.

Next to this come the stays, or if they are not worn a waist which serves as a skirt-supporter. If

stays are worn, they should never be laced tightly, should always have shoulder-straps of some sort, and the bones and steels which stiffen them should be few and flexible as possible.

The waist, if adopted instead of stays, should fit the body loosely and have rows of buttons around the waist by which to suspend all the skirts which may be worn, so that their weight shall depend from the shoulders instead of resting upon the hips. This is an important matter; and mothers should see to it that their young daughters' garments are properly arranged in this respect if they would have them escape the illnesses to which women are peculiarly subject. As few skirts should be worn as possible, the required warmth being supplied by added clothing upon the limbs.

#### OUTER DRESSES.

Concerning outer dresses there can be no special directions given save that every true lady, while she conforms sufficiently to the fashion not to be conspicuous, at the same time avoids all its absurdities. Of dress for separate occasions we will speak in detail further on.

#### GENTLEMEN'S UNDERWEAR.

A gentleman may wear colored shirts in the morning, but they should never be of glaring colors nor conspicuous patterns. With a colored shirt a white collar and wristbands should always be worn.

There are few general directions to be given concerning a gentleman's underwear. Gentlemen find these articles prepared ready to their hand at the furnishing stores, and are not obliged to give the same thought and attention to them that ladies are.

#### APPROPRIATE DRESS.

Ladies and gentlemen will always dress according to their age, their pecuniary circumstances, the hour of the day, the special occasion and their surroundings. For an old person to assume the light colors and the simplicity of youth is no more incongruous than for the young to put on the richness of dress and abundant jewelry belonging to advanced life.

One does not come down in full dress to breakfast, nor wear a wrapper or shooting-jacket to a ceremonious dinner. A rich man may be forgiven for wearing a threadbare coat, but a poor man is inexcusable for appearing in fine broadcloth and dressing his wife and daughters in silks, velvets and diamonds. One should not go in mourning to a wedding, nor don light colors for a funeral. Nor need one in a neighborhood of unusual simplicity appear adorned in the very height of the latest fashions. All these things would be vulgarities and indicate the doer as devoid of good breeding, if not of good sense.

General rules may be laid down in regard to dress which will apply to all persons, all places and all seasons.

It is the duty of every one to dress well and be-



comingly. Dress has much to do with the estimation in which others hold us. And there are few if any of us who do not feel more at ease and possess more self-confidence with the consciousness that we are becomingly and appropriately dressed.

### COLORS IN DRESS.

Sir Joshua Reynolds says, "Color is the last attainment of excellence in every school of painting." And the same may be said in regard to the art of using colors in dress. Nevertheless, it is the first thing to which we should give our attention and study.

We put bright colors upon our little children, we dress our young girls in light and delicate shades, the blooming matron is justified in adopting the warm, rich hues which we see in the autumn leaf, while black and neutral tints are declared appropriate to the old. This is all right, and forms the basis upon which to build our structure of color.

Having decided what colors may be worn, it is next in importance to know how they may be worn. One color should predominate in the dress; and if another is adopted, it should be in a limited quantity and only by way of contrast or harmony. Some colors may never, under any circumstances, be worn together, because they produce positive discord to the eye. If the dress be blue, red should never be introduced by way of trimming, or vice versa. Red and blue, red and yellow, blue and yellow, and scar-

let and crimson may never be united in the same costume. If the dress be red, green may be introduced in a minute quantity; if blue, orange; if green, crimson. Scarlet and solferino are deadly enemies, each killing the other whenever they meet.

Two contrasting colors, such as red and green, may not be used in equal quantities in the dress, as they are both so positive in tone that they divide and distract the attention. When two colors are worn in any quantity, one must approach a neutral tint, such as gray or drab. Black may be worn with any color, though it looks best with the lighter shades of the different colors. White may also be worn with any color, though it looks best with the darker tones. Thus white and crimson, black and pink, each contrast better and have a richer effect than though the black were united with the crimson and the white with the pink. Drab, being a shade of no color between black and white, may be worn with equal effect with all.

A person of very fair, delicate complexion should always wear the most delicate of tints, such as light blue, mauve and pea-green. A brunette requires bright colors, such as scarlet and orange, to bring out the brilliant tints in her complexion. A florid face and auburn hair call for blue.

There are many shades of complexions which cannot be described here, the peculiar colors to suit which can only be discovered by actual experiment; and if the persons with these various complexions

cannot judge for themselves, they must seek the opinion of some acquaintance with an artistically trained eye.

Black hair has its color and depth enhanced by scarlet, orange or white, and will bear diamonds, pearls or lustreless gold.

Dark-brown hair will bear light blue, or dark blue in a lesser quantity.

If the hair has no richness of coloring, a pale, yellowish green will by reflection produce the lacking warm tint.

Light-brown hair requires blue, which sets off to advantage the golden tint.

Pure golden or yellow hair needs blue, and its beauty is also increased by the addition of pearls or white flowers.

Auburn hair, if verging on the red, needs scarlet to tone it down. If of a golden red, blue, green, purple or black will bring out the richness of its tints.

Flaxen hair requires blue.

#### MATERIAL FOR DRESS.

The material for dress must be selected with reference to the purpose which it is to serve. No one buys a yellow satin dress for the promenade, yet a yellow satin seen by gaslight is beautiful as an evening-dress. Neither would one buy a heavy serge of neutral tint for an opera-dress.

## SIZE IN RELATION TO DRESS AND COLORS.

A small person may dress in light colors which would be simply ridiculous on a person of larger proportions. So a lady of majestic appearance should never wear white, but will be seen to the best advantage in black or dark tints. A lady of diminutive stature is dressed in bad taste when she appears in a garment with large figures, plaids or stripes. Neither should a lady of large proportions be seen in similar garments, because, united with her size, they give her a "loud" appearance. Indeed, pronounced figures and broad stripes and plaids are never in perfect taste, whatever a capricious fashion may say in the matter.

Heavy, rich materials suit a tall figure, while light full draperies should only be worn by those of slender proportions and not too short. The very short and stout must be content with meagre drapery and quiet colors.

Tall and slim persons should avoid stripes, short, chunky ones flounces or any horizontal trimming of the dress which, by breaking the outline from the waist to the feet, produces an effect of shortening.

## CHAPTER III.

### *MORNING-DRESS FOR HOUSE AND STREET.*

A LADY may appear in a wrapper in the morning, but it should be clean and fresh, and supplemented with spotless collar and cuffs, and with a bright knot of ribbon or bunch of flowers at the throat. No jewelry should be worn at this hour of the day save plain rings, brooch and watch and chain.

#### MORNING-DRESS FOR HOME.

A dress for morning wear at home may be simpler than for visiting or for hotel or boarding-house. A busy housewife will find it desirable to protect her dress with an ample apron. The hair should be plainly arranged, without ornament.

#### MORNING-DRESS FOR VISITOR.

For breakfasting in public or at the house of another the loose wrapper is inadmissible. A dress with a closely-fitting waist must take its place. This for summer may be of cambric, pique, marseilles, or other wash-goods, either white or figured; in winter plain woollen goods, simply made and quietly trimmed, should be adopted.

Breakfast-caps daintily made of lace may be worn, but they must not serve as an excuse for uncombed or carelessly arranged hair.

#### MORNING-DRESS FOR STREET.

The morning-dress for the street should be quiet in color, plainly made and of serviceable material. The dress should be short enough to clear the ground without collecting mud and garbage. White skirts are out of place, the colored ones now found everywhere in furnishing and other stores being much more appropriate.

Jewelry is entirely out of place in any of the semi-business errands which take a lady from her home in the morning. Lisle thread gloves in summer and cloth ones in winter will be found more serviceable than kid ones. Linen collar and cuffs are more suitable than elaborate neck and wrist dressing. Street walking-boots of kid should be worn.

The bonnet or hat should be quiet and inexpensive, matching the dress as nearly as possible, and displaying no superfluous ornament.

In stormy weather a large waterproof with hood will be found more convenient than an umbrella, which is always troublesome to carry and often difficult to manage.

#### BUSINESS WOMAN'S DRESS.

There are so many women who are engaged in literature, art or business of some sort that it

seems really necessary that they should have a distinctive dress suited to their special needs. This dress need not be so peculiar as to mark them out for objects of observation wherever they go, but still it should differ somewhat from the ordinary walking-costume of the sex. Its material should, as a rule, be more serviceable, better fitted to endure the vicissitudes of weather, and of quiet colors, such as browns or grays, not easily soiled.

This costume must not be made with quite Quaker-like simplicity, but it should at least dispense with all superfluities in the way of trimming—puffs which crush and crumple, bows which are in the way, and heavy flounces which weigh down the skirt. It ought to be made with special reference to easy locomotion and to the free use of the hands and arms.

Linen cuffs and collar are best suited to this dress, gloves which can be easily removed, street walking-boots and no jewelry save plain cuff-buttons, brooch and the indispensable adjunct of the business woman, a watch and chain. The hat or bonnet should be neat and pretty, but with few flowers or feathers to be wilted or drooped by the first falling shower.

For winter wear waterproof tastefully made up is the very best material for a business woman's dress.

#### THE PROMENADE.

The dress for the promenade admits of greater

richness in material, brilliancy in color and variety in trimming than that of the business- or errand-dress. It should, however, display no two incongruous colors, and had best be in one tint, except where a contrasting or harmonizing color is introduced in the way of ornament, in a bow at the neck or a flower upon the hat.

The dress for the promenade should be in perfect harmony with itself. One article should not be new and another shabby. The gloves may not be of one color, the bonnet of another, and the parasol of a third. All the colors worn should at least harmonize if they are not strictly identical.

The collars and cuffs must be of lace, the gloves of kid, selected to harmonize or contrast with the leading color of the dress, and perfect in fit. No jewelry should be worn save cuff-buttons, bracelets and ear-rings of plain gold, a watch-chain and hand some brooch.

The material of a walking-suit may be as rich or as plain as the wearer's taste may dictate or means justify, but it must always be well made and never be allowed to grow shabby. It is better to avoid bright colors and use them only in decoration. Black has come to be adopted very generally for street-dresses; but while it is becoming for most individuals, it gives to the promenade a somewhat sombre look.

In the country walking-dresses must be made for service rather than display, and what would be per-



fectly appropriate for the streets of a city would be entirely out of place on the muddy, unpaved walks or paths of a small town or among the unpretending population of a country neighborhood.

The promenade-dress, whether for city or country, is always made short enough to clear the ground.

## CHAPTER IV.

### *RIDING-, DRIVING- AND VISITING-DRESSES.*

A LADY who wishes to maintain a reputation for always being well dressed will be scrupulous in suiting her toilet to the special occasion for which it is worn. She will not appear on foot upon the streets in a dress suited only for the carriage, nor will she either walk or drive in a costume appropriate alone for the house.

### CARRIAGE-DRESS.

The dress for a drive through the streets of a city or along a fashionable drive or park can scarcely be too rich in material. Silks, velvets and laces are all appropriate, with rich jewelry and costly furs.

The carriage-dress may be long enough to trail if fashion so indicates, though many prefer to use the short walking-dress length.

For country driving a different style of dress is required to protect against the mud or dust. It seems hardly necessary to describe the dress suitable for country driving, for each lady is capable of selecting for herself, bearing in mind that the dress is worn for protection and not for mere show.

If the lady drives herself, she will require wash-leather or cloth gloves, for handling the reins will ruin kid or thread ones.

#### RIDING-DRESS.

There is no place where a handsome woman appears to better advantage than upon horseback. We will take it for granted that our lady has acquired properly the art of riding. Next she must be provided with a becoming habit. Her habit must fit perfectly without being tight. The skirt must be full and long enough to well cover the feet, while it is best to omit the extreme length, which subjects the dress to mud-spatterings and may prove a serious entanglement to the feet in case of accident.

A lady in donning the riding costume must take off all skirts and put on drawers of the same material as her habit. The boots must be stout and the gloves gauntleted.

Waterproof is the most serviceable cloth for a riding costume, though broadcloth is more dressy. Something lighter may be worn in summer. In the lighter costume a row or two of shot must be stitched in the bottom of the breadths of the left side to keep the skirt from blowing up in the wind.

The riding-dress is usually made to fit the waist closely and button nearly to the throat. Above a small collar or reverse on the waist is shown a plain linen collar, fastened at the throat with bright or black necktie. Coat sleeves should come to the

wrist, with linen cuffs beneath them. No lace or embroidery is allowable in a riding costume.

It is well to have the waist attached to a skirt of the usual length and the long skirt fastened over it, so that if any mishap obliges the lady to dismount she may easily remove the long overskirt and still be properly dressed.

The hair must be put up compactly, and neither curls nor veil should be allowed to stream in the wind. No jewelry save that absolutely required to fasten the dress, and that of the plainest kind, is allowable.

All ruffling, puffing or bows in the trimming of a riding-dress is out of place. Trimming, if used at all, must be put on in perfectly flat bands or be of braiding.

The shape of the hat will vary with the fashion, but it should always be plainly trimmed; and if feathers are worn, they must be fastened so that the wind cannot by any possibility blow them over their wearer's eyes.

#### VISITING AND RECEIVING CALLS.

Calls may be made in either walking- or carriage-dress, always provided the carriage-dress is justified by the presence of the carriage itself. The dress should be of silk, with velvet cloak in winter and lace one in summer; collar and cuffs of the finest lace, light gloves, a full-dress bonnet and jewelry of gold, either dead, burnished or enameled, or of

cameo or coral. Glittering stones are not worn by daylight.

A dress of black or neutral tint in which light colors are introduced only in small quantities is the most appropriate for a morning call, and the only one sure to be in harmony with the furniture and surroundings of the different reception-rooms against which it must be displayed.

#### DRESS FOR RECEIVING CALLS.

The dress of a hostess differs with the occasion on which she is called to receive her guests, and also with the social position and means of the wearer.

A lady whose mornings are devoted to superintendence of domestic affairs may and should receive a casual caller in her ordinary morning-dress, which must be neat yet plain, devoid of superfluous ornaments or jewelry.

If a lady sets aside a special day for the reception of calls, she must be dressed with more care to do honor to her visitors. Her dress may be of silk or other goods suitable to the season or to her position, but must be of quiet colors and plainly worn.

White plain linen collar and cuffs belong to the plain morning-dress; lace should be worn with the ceremonious dress, and a certain amount of jewelry is also admissible.

For New Year's or other calls of special significance the dress should be rich, and may be elabor-

ately trimmed. If the parlors are closed and the gas lighted, full evening-dress is required.

#### DINNER-DRESS.

We do not in this country, as in England, expose the neck and arms at a dinner-party. These should be covered, if not by the dress itself, then by lace or muslin overwaist or cape and sleeves.

#### DRESS OF HOSTESS.

The hostess' dress should be rich in material, but subdued in tone, in order that she may not eclipse any of her guests. A young hostess should wear a dress of rich silk, black or dark in color, with collar and cuffs of fine lace, and plain jewelry by daylight, or, if the dinner is by gaslight, glittering stones.

An elderly lady may wear satin, moire antique or velvet, with rich lace. If gloves are worn before dinner, they are withdrawn at the dinner-table.

#### DRESS OF GUESTS AT DINNER-PARTY.

The dress of a guest at a dinner-party is less showy than that for evening; still, it may be very rich. Silks and velvets for winter and light, rich goods for summer, which latter may be worn over silk, are the most appropriate.

Young unmarried ladies should wear dresses of lighter materials and tints than married ones. Middle-aged and married ladies should wear silks heavier

in quality and richer in tone, and elderly ladies satins, velvets and moire antiques.

All the light neutral tints and black, dark blue, purple, dark green, garnet, brown and fawn are suited for dinner wear. But whatever color the dress may be, it is best to try its effect by daylight and gaslight both, since many a color which will look well in daylight may look extremely ugly in artificial light.

## CHAPTER V.

### *EVENING COSTUMES.*

**N**O matter how richly or well dressed a lady may appear in public, she can lay no claim to delicacy and refinement if she do not give an equal amount of thought and attention to her home-dress. This dress need not be so expensive and should not be so elaborate, but it should be neat, tasteful, of perfect fit and of becoming colors.

#### ORDINARY EVENING-DRESS.

A lady should always be prepared for casual visitors in the evening. The house-dress should be tasteful and becoming, made with a certain amount of ornament and worn with lace and jewelry. Silks are the most appropriate for this dress, but all the heavy woollen dress fabrics for winter and the lighter lawns and organdies for summer, elegantly made, are suitable.

For winter the colors should be rich and warm, and knots of bright ribbon should be worn at the throat and in the hair. The latter should be dressed plainly, with no ornament save a ribbon. Artificial



flowers are out of place, and glittering gems are only worn on more important occasions.

#### DRESS FOR EVENING CALL.

Those who pay a casual evening call will dress in similar style, though somewhat more elaborately. More pains may be taken with the coiffure. A hood should not be worn unless it is intended to remove it during the call. Otherwise a full-dress bonnet must be upon the head.

#### DRESS FOR SOCIAL PARTY.

For the social evening-party the rules just given regarding dress will apply, save that somewhat more latitude is allowed in the choice of colors, material, trimmings, etc. Dresses should be worn covering the arms and shoulders; or if they are cut low in the neck and with short sleeves, puffed illusion waists or some similar device should be employed to cover the neck and arms.

Dark silks are very dressy—relieved by white lace and glittering gems are admirable. Gloves may or may not be worn. If worn, they should be white or of some light tint harmonizing with the dress.

#### THE SOIREE AND BALL.

These two occasions call for the richest dress. The former usually requires dark, rich colors and heavy material, the latter far lighter tints and goods. The richest velvets, the brightest and most delicate

tints in silk, the most expensive laces, low neck and short sleeves, elaborate coiffures, the greatest display of gems, artificial flowers for the headdress, *bouquet de corsage* and ornaments upon the skirt, natural ones in the hand bouquet,—all belong more or less to these occasions.

Still, it is possible to be over-dressed. It is best to aim at being as well dressed as the rest, yet not to outdo others or render one's self conspicuous. A lady must also consider her years, her means, the importance of the occasion, her complexion, size and general costume in selecting for herself a dress for ball-room or soiree.

The colors of an evening-dress should always be tried by gaslight, for some tints which are beautiful by daylight lose all their character when worn in the evening, and look faded and hideous.

White kid gloves and white satin boots always belong to these costumes unless the overdress is of black lace, when black satin boots or slippers are required.

It is impossible to give any special directions concerning these dresses, as fashion is so constantly changing; and that style which is acceptable one season is entirely out of date another.

## CHAPTER VI.

### *COSTUMES FOR PUBLIC PLACES.*

THE dress worn in public must always be suited to the special place where it is to appear. Thus, for church the material should be rich rather than showy. For the opera the extreme of brilliancy is allowable.

#### DRESS FOR CHURCH.

The dress for church should be characterized by plainness and simplicity. It should be of dark, quiet colors for winter, and there should be no superfluous trimming or jewelry. It should, in fact, be the plainest of promenade-dresses, since church is not intended as a place for the display of elaborate toilets, and as no woman of consideration and right feeling would wish to make her own expensive and showy toilet an excuse to another woman, who could not afford to dress in a similar manner, for not attending divine worship.

#### DRESS FOR THE THEATRE.

The ordinary promenade-dress is the suitable one for the theatre, with the addition of a handsome

shawl or cloak, which may be thrown aside if it become uncomfortable. Either the bonnet or hat may be worn. In some cities it is customary to remove the bonnet in the theatre—a custom which is sanctioned by good sense and a kind consideration of those who sit behind, but which has not yet the authority of etiquette. The dress should be, in all respects, quiet and plain, without any attempt at display. Gloves should be dark, harmonizing with the costume.

#### DRESS FOR LECTURE AND CONCERT.

Lecture- and concert-halls call for a little more elaboration in toilet. Silk is the most appropriate material for the dress, and should be worn with lace collar and cuffs and jewelry. If the bonnet is worn, it should be handsome; and if it is removed, the coiffure should be somewhat elaborately made, with either ribbons or flowers. White or light kid gloves should be upon the hands. A rich shawl or velvet promenade cloak or opera cloak is an appropriate finish. The latter may be kept on the shoulders during the evening. The handkerchief should be fine and delicate; the fan of a color to harmonize with the dress.

#### DRESS FOR THE OPERA.

The opera calls out the richest of all costumes. The lady goes to the opera not only to see but to be seen, and her dress must be adopted with a full real-

ization of the thousand gaslights which will bring out its merits and defects, and of the hundred lorgnettes which will be no less spying.

The material of the dress should be heavy enough to bear the crush of the place, rich in color and splendid in its arrangement and trimming. The headdress should be of flowers, ribbons, lace or feathers—whatever may be the prevailing style—and the head must be uncovered. If, however, it is found necessary to have the head protected, a bonnet of the lightest, daintiest character must be adopted. If a bonnet is worn, the arms and neck must be covered.

Jewelry of the heaviest and richest description is admissible in this place, and there is no occasion when the glitter of gems will be seen to better advantage.

White kids or those of light, delicate tints are indispensable.

A most important adjunct to an opera-costume is the cloak or wrap. This may be white or of some brilliant color. White and gold, scarlet and gold, green and gold or Roman stripe are all very effective when worn with appropriate dresses. White ermine capes are beautiful when lined with white satin or colored silk and finished with heavy white cord and tassels.

Lace, either black or white, may be adopted with great advantage in an opera-dress. Pink, purple, orange and most light tints require black lace,

while the neutral shades may be worn with either white or black.

Blue and yellow should both be avoided in an opera-dress, as neither bears the light well. Green requires gold as a contrasting color; crimson, black.

The lorgnette, the fan, the bouquet and dainty handkerchief must all have due consideration and be in keeping with the other portions of the dress. Thus a lady in pink should avoid a bouquet in which scarlet flowers predominate.

#### CROQUET AND SKATING COSTUMES.

Skating is to winter what croquet is to summer, and the requirements of their costumes, in all but material, are similar. Both call for a greater brilliancy in coloring than any other out-of-door costume. They should both be short, displaying a handsomely fitting but stout boot. Both should be arranged, by the use of close-fitting sacques, to leave the arms perfectly free.

Croquet gloves should be soft and washable; skating gloves thick and warm. Kid is not suitable on either occasion.

The hat for croquet should have a broad brim, so as to shield the face from the sun and render a parasol unnecessary.

Velvet trimmed with fur, with turban hat of the same, and gloves and boots also fur bordered, combine to make the most elegant skating costume imaginable. But any of the soft, warm, bright-colored

woolen fabrics are quite as suitable, if not so rich. A costume of Scotch plaid is in excellent taste. If cold tints, such as blue or green, are worn, they should be relieved with trimmings of warm, dark furs. Silk is not suitable for a skating costume.

White furs should only be worn by experienced skaters, for they easily become soiled by the novitiate in tumbles upon the ice.

The boot should be amply loose, or the wearer will suffer with cold or frozen feet.

#### COSTUMES FOR COUNTRY AND SEA-SIDE.

We cannot pretend to write a full description of the wardrobe which the lady of fashion takes, or desires to take, with her to the country or sea-side resort. But there are general rules which apply to many things, and which all must more or less observe. Let the show wardrobe be ever so numerous, there must be a certain number of costumes suited for ordinary wear and to do more or less battle with the elements. Thus, dresses, while they may be somewhat brighter in tint than good taste would justify in the streets of a city, must yet be durable in quality and of wash material. The brim of the hat should be broad to protect the wearer from the sun. The fashion of making hats of shirred muslin is a very sensible one, as it enables them to be done up when they are soiled. The boots must be stout and serviceable. A waterproof is an indispensable article to the sojourner at country resorts.

## BATHING COSTUMES.

A bathing-dress is best made of flannel. A soft gray tint is the prettiest, as it does not so soon fade and grow ugly from contact with the salt water. It may be trimmed with bright worsted braid. The best form is the loose sacque or the yoke waist, both of them to be belted in and falling about midway between the knee and the ankle. Full trowsers gathered into a band at the ankle, an oilskin cap to protect the hair, which becomes harsh in the salt water, and merino socks of the color of the dress complete the costume.

Any other material than flannel becomes limp and unsightly after being worn for a short time.



## CHAPTER VII.

### *COSTUMES FOR TRAVELING.*

THERE is no time or place where true ladyhood is more plainly indicated than in traveling. A lady's traveling costume will be exquisitely neat and plain, without superfluous ornament of any kind. Jewelry, artificial flowers or lace are out of place on either dress or bonnet.

#### TRAVELING-DRESS.

The first consideration in a traveling-dress is comfort; the second, protection from the dust and stains of travel.

In summer, for a short journey, a large linen duster or overdress may be put on over the ordinary dress, and in winter a waterproof cloak may be used in the same way.

But a lady making an extensive journey will find it convenient to have a traveling-suit prepared expressly. Linen is still useful in summer, as the dust is so easily shaken from it and it can be readily washed. In winter a waterproof dress and sacque are the most serviceable.

There are a variety of materials especially adapted

for traveling costumes, of soft neutral tints and smooth surfaces, which do not catch dust. These should be made up plainly and always quite short.

The underskirts should always be colored woolen in winter, linen in summer. Nothing displays vulgarity and want of breeding so completely as the white petticoat in traveling.

Gloves should be of Lisle thread in summer and cloth in winter, never of kid. Boots thick soled, stout and durable. The hat or bonnet must be plainly trimmed and completely protected by a large veil. Velvet is unfit for a traveling-hat, as it catches and retains the dust.

Plain linen collar and cuffs finish the costume. The hair should be put up in the plainest manner possible. Curls or fancy braids are inadmissible.

A waterproof and a warm woolen shawl are indispensable in traveling. Also a satchel or hand-basket, in which should be kept a change of collars, cuffs, gloves, handkerchiefs, towels and toilet articles. A lunch-basket is sometimes desirable.

A traveling-dress should be well supplied with pockets. The waterproof should have large pockets; so should the sacque. The pocket of the dress should be deep and large.

In an underskirt there should be provided a pocket in which to carry all money not needed for immediate use. The latter may be entrusted to the *portemonnaie* in the ordinary pocket, or in the bosom of the dress.

## GOING TO EUROPE.

The most sensible directions we have observed for a sea-voyage appeared recently in a well-known paper. They are so good that we take the liberty of transferring them to these pages. Even though the directions may not be complied with to the letter, they will serve as a basis upon which to build the needs and requirements of a voyage across the Atlantic.

It should be borne in mind that it is desirable not to be encumbered with too much baggage at such a time. It is always troublesome to look after and really unneeded, for one is going where all the requirements of civilized life are to be found in abundance, and where one *must* shop, whether there is any need or not, merely to be in the fashion. Therefore it may be well to create the need, that the shopping may be done with a clear conscience. It is not necessary to supply one's self with many changes of underclothing in traveling; washing is always easily done on the journey at short notice.

We not long since heard of a lady who was offered by her husband a trip to Europe if she would get all her personal belongings into a hand-valise. She did so, went and returned, and enjoyed the trip immensely.

The writer above referred to says: "An elastic valise and a hand-satchel, at the side of which is strapped a waterproof," are enough baggage to

start with. "In the valise changes of linen, consisting of two garments, night-gowns and 'angel' drawers. These latter are made of cotton or linen, and consist of a waist cut like a plain corset-cover, but extending all in one piece in front with the drawers, which button on the side. Usually the waists of these drawers are made without sleeves or with only a short cap at the top of the arm, but for a European trip it is advisable to add sleeves to the waist, so that cuffs—paper cuffs if preferred—can be buttoned to them. Thus, in one garment easily made, easily removed, and as easily washed as a chemise, is comprised drawers, chemise, corset-cover and under-sleeves, the whole occupying no more room than any single article of underwear, and saving the trouble attending the care and putting on of many pieces. A gauze flannel vest underneath is perhaps a necessary precaution, and ladies who wear corsets can place them next to this. Over these the single garment mentioned adds all that is required in the way of underwear, except two skirts and small light hair-cloth tournure.

"Of dresses three are required—one a traveling-dress of brown de beige, a double calico wrapper and a black or hair-striped silk. The latter is best, because it is light, because it does not take dust, because it does not crush easily and because by judicious making and management it can be arranged into several costumes, which will serve for city sight-seeing throughout the journey and be good after-

ward to bring home. Then, if there is room, an old black silk or black alpaca skirt may be found useful, and an embroidered linen or batiste polonaise from last summer's store.

"Add to these a black sash, a couple of belts, an umbrella with chatelaine and requisite attachments, a pair of neat-fitting boots and pair of slippers, some cuffs, small standing collars and a few yards of fraising, a striped or cheddar shawl, a 'cloud' for evenings on deck, some handkerchiefs and gray and brown kid gloves, and, with a few necessary toilet articles, you have an outfit that will take you over the world and can all be comprised in the space indicated, leaving room for a small whisk broom, essential to comfort, and a large palm-leaf fan.

"Stores, such as lemons, a bottle of glycerine, spirits of ammonia and Florida water, which are really all that are required—the first for sickness, the last three for the toilet—should be packed in a small case or box in such a way that the flasks containing the liquid will not come in contact with the fruit. After landing the box will not be wanted, as the lemons will have been used and the flasks can be carried with dressing-combs and the like in the satchel."

## CHAPTER VIII.

### *WEDDING-OUTFIT.*

THE costume of the bride is of the first importance in a prospective wedding. Though the fashions in make and material of the bride's dress are constantly varying, still there are certain unchangeable rules regarding it. Thus, a bride in full bridal costume should be entirely in white from head to foot.

### THE WEDDING-DRESS.

Her dress may be of silk heavily corded, moire antique, brocade, satin or plain silk, of lace, merino, alpaca, crape, lawn or muslin. Her veil may be of lace, tulle or illusion, but it must be long and full. It may or may not descend over the face. The flowers of the bridal wreath and bouquet must be orange blossoms, either natural or artificial, or other white flowers.

The dress is high and the arms are covered. No jewelry is worn save diamonds or pearls. Slippers of white satin and gloves of kid complete the dress.

The style of great simplicity in bridal toilettes, adopted in continental Europe, is more commendable

than that of England and America, where the bridal dress is made as expensive and as heavy with rich and costly lace as it is possible to make it.

#### DRESS OF BRIDEGROOM.

The bridegroom wears a black or dark-blue dress-coat, light pantaloons, vest and necktie, and white kid gloves.

#### DRESS OF BRIDESMAIDS.

The dresses of the bridesmaids are less elaborate than that of the bride. They should be also of white, but they may be trimmed with delicately-colored flowers and ribbons. White tulle worn over pale pink or blue silk, and caught up with blush-roses or forget-me-nots, with *bouquet de corsage* and hand-bouquet of the same, makes a charming bridesmaid's costume.

The bridesmaids may or may not wear veils, but in case they wear them they should be shorter than that of the bride.

#### TRAVELING-DRESS OF BRIDE.

The traveling-dress of a bride should be of silk, or of any of the fine fabrics for walking-dresses. It should be of some neutral tint, and bonnet and gloves should match in color. A bridal traveling costume may be somewhat more elaborately trimmed than an ordinary traveling-dress; though, if the bride wishes to attract as little attention as possible,

she will not make herself conspicuous by too showy a garb.

A bride is frequently married in traveling costume ; but when this is the case, the wedding is a private one, and the bridal pair set out at once upon their journey.

#### SECOND MARRIAGE OF A WIDOW.

A widow is never married in white. Widows and brides of middle age choose delicate neutral tints, with white gloves and white lace collar and cuffs. The costumes of the bridesmaids must take their tone from that of the bride, and be neither lighter, richer nor gayer than hers.

Brides and bridesmaids wear their wedding-dresses at the wedding-reception.

#### DRESS OF GUESTS AT WEDDING-RECEPTION.

The guests at an evening reception should wear full evening-dress. No one should attend in black or wear any sign of mourning. Those in mourning lay aside black for lavender or gray.

For a morning reception the dress should be the richest street costume, with white gloves. If at the morning reception the blinds are closed and the gas lighted, then evening-dress is worn by the guests.

#### THE TROUSSEAU.

The trousseau may be as large and expensive as the circumstances of the bride will justify, but this



expense is mainly put upon outside garments. There are certain requisite articles which must be supplied in a requisite number, and these all brides must have, and of a certain similarity in general character and make. They may be set down as follows:

Twelve chemises, six elaborately trimmed and six more plainly made.

Twelve pairs of drawers, made in sets with the chemises, and matching them in trimming.

Six fine and six plain night-dresses.

Six corset-covers, three finely finished.

Four pairs of corsets, one pair white embroidered, two plain white and one pair colored, the latter to be used in traveling.

One dozen pair of fine thread hose, one dozen of heavy cotton and one dozen of fine merino hose are none too many.

Six trimmed skirts and six plain ones.

Two balmoral skirts, one handsome and the other plain.

Six flannel skirts, three of them handsomely embroidered.

Four white dressing-sacques, two of them of flannel.

Two loose wrappers of chintz or cashmere.

Six sets of linen collars and cuffs for morning wear.

Six sets of lace or embroidered collars and cuffs.

One dozen plain handkerchiefs, one dozen fine handkerchiefs and six embroidered or lace trimmed.

Walking-boots, gaiters and slippers of various styles.

Two pairs of white kid gloves, two of light and two of dark tints, with others of thread and cloth.

Of dresses there are required—morning-dresses, walking-suits, carriage-dresses, evening-dresses, one traveling-dress, one waterproof suit, one very handsome suit to return bridal calls, and last but not least the bridal-dress, which has already been referred to. These dresses may be multiplied in number according to the means and needs of the bride.

## CHAPTER IX.

### MOURNING.

MANY sensible people have resolved to abjure mourning garments altogether; nevertheless, as there are a still larger number who adopt it in a greater or less degree when they are bereaved of their friends, it may be well to recount the established rules in regard to it.

### DEEP MOURNING.

Deep mourning requires the heaviest black of serge, bombazine, lustreless alpaca, de laine, merino or similar heavy clinging material, with collar and cuffs of crape. A widow wears a bonnet-cap of white tarletan, known as the "widow's cap."

Mourning garments are made in the severest simplicity. They should have little or no trimming; no flounces, ruffles or bows are allowable. If the dress is not made *en suite*, then a long or square shawl of barege or cashmere with crape border is worn.

The bonnet is of black crape; a hat is inadmissible. The veil is of crape or berege with heavy border. Black gloves and black-bordered handkerchief.

In winter dark furs may be worn with the deepest

mourning. Jewelry is strictly forbidden, and all pins, buckles, etc., must be of jet.

### SECOND MOURNING.

Lustreless alpaca may be worn in second mourning, with white collar and cuffs. The crape veil is laid aside for net or tulle, but the jet jewelry is still retained.

### LESSER DEGREES OF MOURNING.

A still less degree of mourning is indicated by black and white, purple and gray, or a combination of these colors. Crape is still retained in bonnet trimming, and crape flowers may be added.

Light gray, white and black, and light shades of lilac indicate a slight mourning. Black lace bonnet with white or violet flowers supersedes crape, and jet and gold jewelry is worn.

It is poor economy to buy cheap and flimsy materials for mourning. Only the best black goods wear well without becoming rusty and shabby. Foulards make serviceable half-mourning dresses, either as wrappers or walking-suits.

The following are the rules laid down by authority competent to speak on these matters regarding the proper degree of mourning and length of time it should be worn :

“The deepest mourning is that worn by a widow for her husband. It is worn for two years, sometimes longer. Widow’s mourning for the first year consists

of solid black woolen goods, collar and cuffs of folded, untrimmed crape, a simple crape bonnet and a long, thick, black crape veil. The second year, silk trimmed with crape, black lace collar and cuffs, and a shorter veil may be worn, and in the last six months gray, violet and white are permitted. A widow should wear the hair perfectly plain if she does not wear a cap, and should always wear a bonnet, never a hat.

“The mourning for a father or mother is worn for one year. The first six months the proper dress is of solid black woolen goods trimmed with crape, black crape bonnet with black crape facings and black strings, black crape veil, collar and cuffs of black crape. Three months, black silk with crape trimming, white or black lace collar and cuffs, veil of tulle and white bonnet-facings; and the last three months in gray, purple and violet.

“Mourning worn for a child is the same as that worn for a parent.

“Mourning for a grandparent is worn for six months: three months, black woolen goods, white collar and cuffs, short crape veil and bonnet of crape trimmed with black silk or ribbon; six weeks in black silk trimmed with crape, lace collar and cuffs, short tulle veil; and six weeks in gray, purple, white and violet.

“Mourning worn for a friend who leaves you an inheritance is the same as that worn for a grandparent.

"Mourning for a brother or sister is worn six months: two months in solid black trimmed with crape, white linen collar and cuffs, bonnet of black with white facing and black strings; two months in black silk, with white lace collar and cuffs; and two months in gray, purple, white and violet.

"Mourning for an uncle or aunt is worn for three months, and is the second mourning named above, tulle, white linen and white bonnet-facings being worn at once. For a nephew or niece, the same is worn for the same length of time.

"The deepest mourning excludes kid gloves; they should be of cloth, silk or thread; and no jewelry is permitted during the first month of close mourning. Embroidery, jet trimmings, puffs, plaits—in fact, trimming of any kind—is forbidden in deep mourning, but worn when it is lightened.

"Mourning handkerchiefs should be of very sheer fine linen, with a border of black, very wide for close mourning, narrower as the black is lightened.

"Mourning silks should be perfectly lustreless, and the ribbons worn without any gloss.

"Ladies invited to funeral ceremonies should always wear a black dress, even if they are not in mourning; and it is bad taste to appear with a gay bonnet or shawl, as if for a festive occasion.

"The mourning for children under twelve years of age is white in summer and gray in winter, with black trimmings, belt, sleeve-ruffles and bonnet-ribbons."

## TOILETTE RECIPES.

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### TO REMOVE FRECKLES.

**P**REPARE the skin by spreading over it at night a paste composed of one ounce of bitter almonds, ditto of barley-flour, and a sufficient quantity of honey to give the paste consistency. Wash off in the morning, and during the day apply with a camel's-hair brush a lotion compounded thus: One drachm of muriatic acid, half a pint of rain-water and a teaspoonful of lavender-water, mixed.

At night wash the skin with elder-flower water, and apply an ointment made by simmering gently one ounce of Venice soap, quarter of an ounce of deliquated oil of tartar, and ditto of oil of bitter almonds. When it acquires consistency, three drops of oil of rhodium may be added. Wash the ointment off in the morning with rose-water.

One ounce of alum, ditto of lemon-juice, in a pint of rose-water.

Scrape horseradish into a cup of cold sour milk; let it stand twelve hours; strain, and apply two or three times a day.

Mix lemon-juice one ounce, powdered borax quarter of a drachm, sugar half a drachm; keep for a few days in a glass bottle and apply occasionally.

Muriate of ammonia half a drachm, lavender-water two drachms, distilled water half a pint; apply two or three times a day.

Into half a pint of milk squeeze the juice of a lemon, with a spoonful of brandy, and boil, skimming well. Add a drachm of rock alum.

#### TO REMOVE DISCOLORATION OF THE SKIN.

Elder-flower ointment one ounce, sulphate of zinc twenty grains; mix well, and rub into the affected skin at night. In the morning wash it off with plenty of soap, and when the grease is completely removed apply the following lotion: Infusion of rose-petals half a pint, citric acid thirty grains. All local discolorations will disappear under this treatment; and if freckles do not entirely yield, they will in most instances be greatly ameliorated. Should any unpleasant irritation or roughness of the skin follow the application, a lotion composed of half a pint of almond mixture and half a drachm of Goulard's extract will afford immediate relief.

#### TO REMOVE WRINKLES.

Melt white wax one ounce to gentle heat, and add juice of lily bulbs two ounces and honey two ounces,



rose-water two drachms and attar of roses a drop or two. Use twice a day.

Use tepid water instead of cold in ablutions.

Put some powder of best myrrh upon an iron plate sufficiently heated to melt the gum gently, and when it liquefies cover your head with a napkin and hold your face over the myrrh at a proper distance to receive the fumes without inconvenience. Do not use it if it causes headache.

#### COLD CREAM.

Put into a jar one pint of sweet-oil, half an ounce of spermaceti and two ounces of white wax. Melt in a jar by the fire. Add scent.

Melt together a pint of oil of sweet almonds, one ounce of white wax, half an ounce of spermaceti and half a pint of rose-water. Beat to a paste.

#### TO REMOVE SUNBURN.

Milk of almonds, obtained at the druggist's, is as good a remedy as any to use.

#### TO CURE CHILBLAINS.

When indications of chilblains first present themselves, take vinegar three ounces, camphorated spirits of wine one ounce; mix and rub.

Rub with alum and water.

Put the hands and feet two or three times a week

into warm water in which two or three handfuls of common salt have been dissolved.

Rub with a raw onion dipped in salt.

#### TO PREVENT THE HAIR FROM FALLING OFF.

Vinegar of cantharides half an ounce, eau-de-cologne one ounce, rose-water one ounce. The scalp should be brushed briskly until it becomes red, and the lotion should then be applied to the roots of the hair twice a day.

A quarter of a pint of cod-liver oil, two drachms of origanum, fifteen drops of ambergris, the same of musk.

Boxwood shavings six ounces, proof spirits twelve ounces, spirits of rosemary two ounces, spirits of nutmeg one-half an ounce. Steep the boxwood shavings in the spirits for fourteen days at a temperature of 60°; strain, and add the rest.

#### HAIR-CURLING FLUID.

The various fluids advertised and recommended for the purpose of giving straight hair a tendency to curl are all impositions. The only curling-fluid of any service is a very weak solution of isinglass, which will hold the curl in the position in which it is placed if care is taken that it follows the direction in which the hair naturally falls.

One of the fluids in use is made by dissolving a small portion of beeswax in an ounce of olive oil and adding scent according to fancy.

## BANDOLINE.

This essential for the toilette is prepared in several ways.

Simmer an ounce of quince seed in a quart of water for forty minutes; strain, cool, add a few drops of scent, and bottle, corking tightly.

Take of gum tragacanth one and a half drachms, water half a pint, rectified spirits mixed with an equal quantity of water three ounces, and a little scent. Let the mixture stand for a day or two, then strain.

It may be made of Iceland moss, a quarter of an ounce boiled in a quart of water, and a little rectified spirit added, so that it may keep.

## LIP-SALVE.

This indispensable adjunct to the toilette may be made by melting in a jar placed in a basin of boiling water a quarter of an ounce each of white wax and spermaceti, flour of benzoin fifteen grains, and half an ounce of oil of almonds. Stir till the mixture is cool. Color red with a little alkanet root.

## ROSE-WATER.

Rose-water may be made by taking half an ounce of powdered white sugar and two drachms of magnesia; with these mix twelve drops of attar of roses. Add a quart of water and two ounces of alcohol, mixed in a gradual manner, and filter through blotting-paper.

## BURNS.

An application of cold, wet common whitening, placed on immediately, is recommended as an invaluable remedy.

## STICKING-PLASTER.

Stretch a piece of black silk on a wooden frame, and apply dissolved isinglass to one side of it with a brush. Let it dry, repeat the process, and then cover with a strong tincture of balsam of Peru.

## TO ACQUIRE A BRIGHT AND SMOOTH SKIN.

Tepid bath and harsh towel. Air and exercise. Tepid water and bran. Infuse wheat-bran, well sifted, for four hours in white wine vinegar; add to it five yolks of eggs and two grains of ambergris, and distill the whole. It should be carefully corked for twelve or fifteen days. Constant application.

Distill two handfuls of jessamine flowers in a quart of rose-water and a quart of orange-water. Strain through porous paper, and add a scruple of musk and a scruple of ambergris.

## TO IMPROVE THE COMPLEXION.

The whites of four eggs boiled in rose-water, half an ounce of alum, half an ounce of oil of sweet almonds; beat the whole together until it assumes the consistency of paste. Spread upon a silk or muslin mask, to be worn at night.

Take a small piece of the gum benzoin and boil it in spirits of wine till it becomes a rich tincture. Fifteen drops poured into a glass of water ; wash and leave to dry.

#### FOR ROUGHNESS OF THE SKIN.

Mix two parts of white brandy with one part of rose-water, and wash the face night and morning.

Take equal parts of the seed of the melon, pumpkin, gourd and cucumber, pounded until they are reduced to powder ; add to it sufficient fresh cream to dilute the flour, and then add milk enough to reduce the whole to a thin paste. Add a grain of musk and a few drops of the oil of lemon. Anoint the face with this ; leave it on twenty or thirty minutes, or over-night if convenient, and wash off with warm water. It gives a remarkable purity and brightness to the complexion.

Steep the pimpernel plant in pure rain-water, and bathe the face with the decoction.

#### TO SOFTEN THE HANDS.

Take half a pound of soft soap, a gill of salad oil, an ounce of mutton tallow, and boil them till they are thoroughly mixed. After the boiling has ceased, but before the mixture is cold, add one gill of spirits of wine and a grain of musk. Anoint the hands, draw on gloves, and let them remain till morning.

## FOR ROUGH AND CHAPPED HANDS.

Lemon-juice three ounces, white wine vinegar three ounces, and white brandy one-half a pint.

## TO PREVENT HAIR TURNING GRAY.

Oxide of bismuth four drachms, spermaceti four drachms, pure hog's lard four ounces. Melt the two last and add the first.

## TO SOFTEN AND BEAUTIFY THE HAIR.

Beat up the whites of four eggs into a froth, and rub thoroughly in close to the roots of the hair. Leave it to dry on. Then wash the head and hair clean with a mixture of equal parts of rum and rose-water.

## TO REMOVE PIMPLES.

Sulphur-water one ounce, acetated liquor of ammonia one-quarter of an ounce, liquor of potassa one grain, white wine vinegar two ounces, distilled water two ounces. Bathe the face.

Pimples are sometimes removed by frequent washings in warm water and prolonged friction with a coarse towel.

## TO REMOVE TAN.

New milk half a pint, lemon-juice one-fourth of an ounce, white brandy half an ounce. Boil the whole, and skim clear from scum. Use night and morning.

## CHAPPED LIPS.

Oil of roses four ounces, white wax one ounce, spermaceti one-half an ounce. Melt in a glass vessel and stir with a wooden spoon. Pour into a glass or china cup.

## CURE FOR CORNS.

Take nightshade berries, boil them in hog's lard, and anoint the corn with the salve.

One teaspoonful of tar, one teaspoonful of coarse brown sugar and one teaspoonful of saltpetre, the whole to be warmed together. Spread it on kip leather the size of the corns, and in two days they will be drawn out.

## REMEDY FOR BLACK TEETH.

Take equal parts of cream of tartar and salt; pulverize it and mix it well. Then wash your teeth in the morning, and rub them with the powder.

## TO CLEAN THE TEETH AND GUMS.

Take one ounce of myrrh in fine powder, two tablespoonfuls of honey, and a little green sage in very fine powder. Mix them well together, and wet the teeth and gums with a little every night and morning.

## POMADE AGAINST BALDNESS.

Take of extract of yellow Peruvian bark fifteen

grains, extract of rhatany-root eight grains, extract of burdock-root and oil of nutmegs (fixed) of each two drachms, camphor (dissolved with spirits of wine) fifteen grains, beef-marrow two ounces, best olive oil one ounce, citron-juice one-half a drachm, aromatic essential oil as much as sufficient to render it fragrant. Mix and make into an ointment.

#### COLOGNE.

Take one gallon of spirits of wine, and add of the oil of lemon, orange and bergamot each a spoonful, also add extract of vanilla forty drops. Shake until the oils are cut, then add a pint and a half of soft water.

Take two drachms each of oil of lemon, oil of rosemary and oil of bergamot, one drachm of oil of lavender, ten drops each of oil of cinnamon and oil of cloves, two drops of oil of rose, eight drops of tincture of musk, and one quart of alcohol or spirits of wine. Mix all together, when it will be ready for use. The older it gets, the better.

Take one gallon of ninety per cent. alcohol, and add to it one ounce each of oil of bergamot and oil of orange, two drachms of oil of cedrat, one drachm each of oil of neroli and oil of rosemary. Mix well, and it is fit for use.

#### OX-MARROW POMATUM.

Take two ounces of yellow wax and twelve ounces of beef-marrow. Melt all together, and when suffi-



ciently cool perfume it with the essential oil of almonds.

#### HOW TO MAKE SHOES AND BOOTS WATERPROOF.

Take neats' foot oil and dissolve in it caoutchouc (India-rubber), a sufficient quantity to form a kind of varnish; rub this on your boots or shoes. The oil must be placed where it is warm, and the caoutchouc put into it in parings. It will take several days to dissolve.

#### TO CLEAN KID GLOVES.

Put the gloves on your hands and wash them, as if you were washing your hands, in some spirits of turpentine, until quite clean; then hang them up in a warm place or where there is a current of air, and all smell of the turpentine will be removed.

Wash them with soap and water, then stretch them on wooden hands or pull them into shape without wringing them; next rub them with pipe-clay or yellow ochre, or a mixture of the two, in any required shade, made into a paste with beer; let them dry gradually, and when about half dry rub them well, so as to smooth them and put them into shape; then dry them, brush out the superfluous color, cover them with paper and smooth them with a warm iron. Other colors may be employed to mix the pipe-clay besides yellow ochre.

By rubbing gloves with a clean cloth dipped in

milk and then rubbed on brown Windsor soap you may restore them to a very fair state of cleanliness.

#### TO REMOVE A TIGHT RING.

When a ring happens to get tightly fixed on the finger, as it will sometimes do, a piece of common twine should be well soaped, and then be wound round the finger as tightly as possible or as can be borne. The twine should commence at the point of the finger and be continued till the ring is reached; the end of the twine must then be forced through the ring with the head of a needle, or anything else that may be at hand. If the string is then unwound, the ring is almost sure to come off the finger with it.

#### TO LOOSEN STOPPERS OF TOILET-BOTTLES.

Let a drop of pure oil flow round the stopper, and stand the bottle a foot or two from the fire. After a time tap the stopper smartly, but not too hard, with the handle of a hair-brush; if this is not effectual, use a fresh drop of oil and repeat the process. It is pretty sure to succeed.

#### CLEANING JEWELRY.

Gold ornaments are best kept bright and clean with soap and warm water, with which they should be scrubbed, a soft nail-brush being used for the purpose. They may be dried in box sawdust, in a bed of which it is desirable to let them lie before the

fire for a time. Imitation jewelry may be treated in the same way.

#### CLEANING SILVER.

For cleaning silver, either articles of personal wear or those pertaining to the toilette-table or dressing-case, there is nothing better than a spoonful of common whitening, carefully pounded so as to be without lumps, reduced to a paste with gin.

#### TO REMOVE GREASE-SPOTS.

French chalk is useful for removing grease-spots from clothing. Spots on silk will sometimes yield if a piece of blotting-paper is placed over them and the blade of a knife is heated (not too much) and passed over the paper.

#### TO CLEAN KID BOOTS.

Mix a little white of egg and ink in a bottle, so that the composition may be well shaken up when required for use. Apply to the kid with a piece of sponge and rub dry. The best thing to rub with is the palm of the hand. When the kid shows symptoms of cracking, rub in a few drops of sweet oil. The soles and heels should be polished with common blacking.

#### TO CLEAN PATENT-LEATHER BOOTS.

In cleaning patent-leather boots, first remove all the dirt upon them with a sponge or flannel; then

the boot should be rubbed lightly over with a paste consisting of two spoonfuls of cream and one of linseed-oil, both of which require to be warmed before being mixed. Polish with a soft cloth.

#### TO REMOVE STAINS AND SPOTS FROM SILK.

Boil five ounces of soft water and six ounces of powdered alum for a short time, and pour it into a vessel to cool. Warm it for use, and wash the stained part with it and leave to dry.

Washed the soiled part with ether, and the grease will disappear.

We often find that lemon-juice, vinegar, oil of vitriol and other sharp corrosives stain dyed garments. Sometimes, by adding a little pearlash to a soap-lather and passing the silks through these, the faded color will be restored. Pearlash and warm water will sometimes do alone, but it is the most efficacious to use the soap-lather and pearlash together.

#### TOOTHACHE PREVENTIVE.

Use flowers of sulphur as a tooth-powder every night, rubbing the teeth and gums with a rather hard toothbrush. If done after dinner too, all the better. It preserves the teeth and does not communicate any smell whatever to the mouth.

#### TO TAKE MILDEW OUT OF LINEN.

Wet the linen which contains the mildew with soft water, rub it well with white soap, then scrape some

fine chalk to powder and rub it well into the linen; lay it out on the grass in the sunshine, watching to keep it damp with soft water. Repeat the process the next day, and in a few hours the mildew will entirely disappear.

#### CURE FOR INGROWING NAILS ON TOES.

Take a little tallow and put it into a spoon, and heat it over a lamp until it becomes very hot; then pour it on the sore or granulation. The effect will be almost magical. The pain and tenderness will at once be relieved. The operation causes very little pain if the tallow is perfectly heated. Perhaps a repetition may be necessary in some cases.

#### CERTAIN CURE FOR A FELON.

Take a pint of common soft soap and stir in it air-slaked lime till it is of the consistency of glazier's putty. Make a leather thimble, fill it with this composition and insert the finger therein, and change the composition once in twenty minutes, and a cure is certain.

#### CURE FOR THE CROUP.

A piece of fresh lard as large as a butternut, rubbed up with sugar in the same way that butter and sugar are prepared for the dressing of puddings, divided into three parts and given at intervals of twenty minutes, will relieve any case of croup which has not already progressed to the fatal point.

## TO MAKE SIMPLE CERATE.

Take one pound of white wax and four pounds of lard or mutton suet; melt them with a gentle heat, and stir well until cool. Yellow wax will answer the same purpose.

## REMEDY FOR COUGH OR COLD.

Three eggs and four lemons. Slice the lemons and crush the eggs. Add one-half a pound of rock candy and two ounces of olive-oil. A teaspoonful three or four times a day.

## TO REMOVE GREASE-SPOTS FROM WOOLEN CLOTH.

Take one quart of spirits of wine or alcohol, twelve drops of wintergreen, one gill of beef-gall and six cents' worth of lavender. A little alkanet to color if you wish. Mix.

## TO CLEAN WOOLEN CLOTH.

Take equal parts of spirits of hartshorn and ether. Ox-gall mixed with it makes it better.

## TO TAKE INK-SPOTS FROM LINEN.

Take a piece of mould candle of the finest kind, melt it, and dip the spotted part of the linen in the melted tallow. Then throw the linen into the wash.

## TO REMOVE FRUIT-STAINS.

Moisten the parts stained with cold water; then

hold it over the smoke of burning brimstone, and the stain will disappear.

This recipe will serve for iron mould also.

#### PROTECTION AGAINST MOTHS.

A small piece of paper or linen moistened with turpentine and put into the wardrobe or drawers for a single day two or three times a year is a sufficient preservative against moths.

#### HOW TO WHITEN LINEN.

Stains occasioned by fruit, iron rust and other similar causes may be removed by applying to the parts injured a weak solution of the chloride of lime, the cloth having been previously well washed. The parts subjected to this operation should be subsequently well rinsed in soft, clear, warm water, without soap, and be immediately dried in the sun.

Oxalic acid diluted by water will accomplish the same end.

#### TO TAKE STAINS OUT OF SILK.

Mix together in a vial two ounces of essence of lemon and one ounce of oil of turpentine. Grease and other spots in silk must be rubbed gently with a linen rag dipped in the above composition.

#### TO REMOVE ACID-STAINS FROM SILKS.

Apply, with a soft rag, spirits of hartshorn.

### TO REMOVE STAINS FROM WHITE COTTON GOODS.

For mildew, rub in salt and some buttermilk, and expose it to the influence of a hot sun. Chalk and soap or lemon-juice and salt are also good. As fast as the spots become dry more should be rubbed on, and the garment should be kept in the sun until the spots disappear. Some one of the preceding things will extract most kinds of stains, but a hot sun is necessary to render any one of them effectual.

Scalding water will remove fruit-stains. So also will hartshorn diluted with warm water, but it will be necessary to apply it several times.

Common salt rubbed on fruit-stains before they become dry will extract them.

Colored cotton goods that have ink spilled on them should be soaked in lukewarm sour milk.

### TO REMOVE SPOTS OF PITCH OR TAR.

Scrape off all the pitch or tar you can, then saturate the spots with sweet-oil or lard; rub it in well, and let it remain in a warm place for an hour.

### TO EXTRACT PAINT FROM GARMENTS.

Saturate the spot with spirits of turpentine, let it remain a number of hours, then rub it between the hands; it will crumble away without injury either to the texture or color of any kind of woollen, cotton or silk goods.



## TO CLEAN SILKS AND RIBBONS.

Take equal quantities of soft lye-soap, alcohol or gin, and molasses. Lay the silk on a clean table without creasing; rub on the mixture with a flannel cloth. Rinse the silk well in cold clear water, and hang it up to dry without wringing. Iron it, before it gets dry, on the wrong side. Silks and ribbons treated in this way will look very nice.

Camphene will extract grease and clean ribbons without changing the color of most things. They should be dried in the open air and ironed when pretty dry.

The water in which pared potatoes have been boiled is very good to wash black silks in; it stiffens and makes them glossy and black.

Soap-suds answer very well. They should be washed in two suds and not rinsed in clean water.

## REMEDY FOR BURNT KID OR LEATHER SHOES.

If a lady has had the misfortune to put her shoes or slippers too near the stove, and thus got them burned, she can make them nearly as good as ever by spreading soft-soap upon them while they are still hot, and then, when they are cold, washing it off. It softens the leather and prevents it drawing up.

## TO CHOOSE GOOD BLACK SILK.

Pull out a thread of the filling and see if it is strong. If it stands the test, then rub one corner of

the silk in the hands as though washing it. After this operation, if it be good silk, it will, upon being brushed out, look as smooth as ever. If, on holding it up to the light and looking through it, you see no traces of the rubbing, be sure the silk is good. The warp and filling should not differ much in size, or it will not wear well. If you choose a figured silk, let the figure be small and well woven in, else it will soon present a frayed appearance, and you will have to pick off the little tags of silk that will dot the breadths.

#### HOW TO WASH A NUBIA.

These pretty fleecy things are often ruined in the first washing. Yet it is possible to wash them and have them look almost as well as ever. First braid the tassels, then make a hot suds with fine castile soap, and instead of rubbing or wringing it with the hands, run it through the wringing-machine. Then open the nubia as widely as possible and spread it on some clean place to dry. A bed is a good place for this. After it is thoroughly dry take the braid out of the tassels, and the pretty little waves will be in them just as before washing. It is the rubbing and twisting of a nubia, or any knit article, which damages it, and makes it look old and worn instead of light and airy and fleecy, as it does at first. If any article of this kind is torn, it should be mended carefully with crewel or fine silk of a corresponding color. Then dampen the place repaired, lay a paper over it, and press the spot with a warm iron.

## HOW TO WASH LACES.

Take an old wine-bottle and cover it with the cut-off leg of a soft, firm stocking, sewing it tightly above and below. Then wind the soiled collar or lace smoothly around the covered bottle; take a fine needle and thread and sew very carefully around the outer edge of the collar, catching every loop fast to the stocking. Then shake the bottle up and down in a pailful of warm soap-suds, occasionally rubbing the soiled places with a soft sponge. It can be rinsed after the same manner. It must be rinsed well. When the lace is clean, then apply a very weak solution of gum arabic and stand the bottle in the sunshine to dry. Rip off the lace very carefully when perfectly dry. Instead of ironing, lay it between the white leaves of a heavy book; or, if you are in a hurry, iron on flannel between a few thicknesses of fine muslin. Done up in this way, lace collars will wear longer, stay clean longer, and have a rich, new, lacy look that they will not have otherwise.

## HOW TO DARKEN FADED FALSE HAIR.

The switches, curls and frizzes which fashion demands should be worn will fade in course of time; and though they matched the natural hair perfectly at first, they will finally present a lighter tint. If the hair is brown this can be remedied. Obtain a yard of dark-brown calico. Boil it until the color has

well come out into the water. Then into this water dip the hair, and take it out and dry it. Repeat the operation until it shall be of the required depth of shade.

#### PUTTING AWAY FURS FOR THE SUMMER.

When you are ready to put away furs and woollens, and want to guard against the depredations of moths, pack them securely in paper flour-sacks and tie them up well. This is better than camphor or tobacco or snuff scattered among them in chest and drawers. Before putting your muffs away for the summer twirl them by the cords at the ends, so that every hair will straighten. Put them in their boxes and paste a strip of paper where the lid fits on.

#### TO KEEP HAIR IN CURL.

To keep hair in curl, take a few quince-seed, boil them in water, and add perfumery if you like; wet the hair with this, and it will keep in curl longer than from the use of any other preparation. It is also good to keep the hair in place on the forehead on going out in the wind.

#### PROTECTION AGAINST MOTHS.

Dissolve two ounces of camphor in half a pint each of alcohol and spirits of turpentine; keep in a stone bottle and shake before using. Dip blotting-paper in the liquid, and place in the box with the articles to be preserved.

## PART V.

### THE LETTER-WRITER.

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#### CHAPTER I.

##### *BUSINESS LETTERS.*

HAVING already, in the first part of this book, devoted a chapter to epistolary correspondence, it has been deemed advisable, in addition to this, to add an entire new part which should furnish forms of and suggestions for letters of various characters, entering into details more than does the chapter referred to. For "General Directions regarding Letter-writing," the reader will turn to page 120. We will, however, furnish a few

#### ADDITIONAL DIRECTIONS REGARDING LETTER- WRITING.

Letters should always be in the plainest chirography of which the writer is capable. No degree of intimacy justifies us in sending hieroglyphics to our friends which they will find difficult if not next to impossible to decipher.

Write with prudence and judgment, since, if you neglect to do so, a letter may be a lasting record of your folly which you may blush to remember. Always bear in mind the possibility of others seeing it besides the one to whom it is addressed, and have consideration for what the opinions of third persons may be. What you have once put into a letter-box cannot be recalled, and may cause you lasting regret. The haste and inconsiderateness which are sometimes tolerated in speech are entirely out of place in a letter, which should be a record of the writer's best thoughts dressed in his best language.

A "Letter-writer" is prepared for the purpose of giving immediate aid to those who require it. But the way to rise above such need is to study the best models of epistolary literature, which may be found largely in biographies of noted men and women, and afterward to practice letter-writing carefully and conscientiously.

Letters of every character whatsoever should be answered. There may be a brief delay in replying to family and friendly letters which belong to a regular correspondence, else the too frequent writing resulting from immediate reply by both parties would become too great a tax upon each. But anything which partakes of the nature of a business-letter should be answered at once. Even letters which in themselves settle the business in hand should be replied to by letters of acknowledgment, to indicate that they have been received.

## LETTERS OF ACKNOWLEDGMENT.

The following will suggest the form which an ordinary letter of acknowledgment may take :

BURLINGTON, N. J., Jan. 14, 1877.

MESSRS. HOWE, GLEASON & Co., Philadelphia, Pa.,

GENTLEMEN: Your favor dated the 10th inst. has been duly received. We rejoice that the matter has been concluded so entirely to your satisfaction.

Yours truly,

WILLIS & BROWN.

A well-bred man will show his politeness, and at the same time his capability to rise above insult, by acknowledging briefly, yet courteously, any insulting letter even, which may have been sent to him. Supposing such a letter to have been received, the following acknowledgment will not be inappropriate :

WASHINGTON, D. C., Feb. 12, 1877.

MR. JOHN SMITH,

DEAR SIR: Your favor bearing date of February 7th has been received, and contents duly noted. I must decline entering into correspondence with you on the matter to which your letter refers. Therefore allow me to subscribe myself,

Yours, with due respect,

WM. B. JOHNSON.

The following furnishes suggestions for

LETTERS SOLICITING A SITUATION.

PHILADELPHIA, PA., Feb. 1, 1877.

MR. JAMES WILSON,

SIR: Having heard that a vacancy is likely soon to occur in your office, I venture to write to you, asking you to put my name upon your list of applicants for the situation. I think I can give you satisfactory evidence of my abilities to discharge the duties of the post, if you decide to consider my application.

Respectfully,

THOMAS MARSHALL.

NEW YORK, Jan. 27, 1877.

C. K. CLAXTON, ESQ.,

SIR: When I saw you last, you were kind enough to promise to do what you could to advance my interests. I am now in want of a situation, a change of partnership having occurred where I have hitherto been employed, resulting in an entire change of employés. If, therefore, you should hear of employment which you consider likely to suit me, and would be kind enough to recommend me for the same, I shall sincerely appreciate your kindness, and try to prove myself worthy of it.

Yours, respectfully,

WILLIAM H. CARPENTER.



## LETTERS ON LITERARY MATTERS.

Letters to publishers and editors should be exceedingly brief, to secure a patient reading. All personal matters and details of every sort should be omitted. In sending a manuscript to a publisher, an author often feels it imperatively necessary to describe under what circumstances the manuscript has been written. But this is a mistake. However favorable or unfavorable the circumstances may have been, the publisher has nothing whatever to do with them. It is his duty to decide on the merits of the manuscript alone. Details of personal matters may give an editor pain, if he is a kind-hearted and sensitive man, but he cannot let them bias his judgment; while, if he be hard-hearted naturally, or grown callous by long experience, they may prejudice him against the article which he is desired to examine, to such a degree that he will not read it at all. I have seen the confession of a reader of one publishing-firm, in which he stated he had what he called his "infirmary," where he deposited all manuscripts without any examination whatever, which came accompanied by private appeals to his sympathies; as he judged the authors themselves were conscious that their productions could not stand on their own merits alone.

Every manuscript sent an editor or publisher should have written upon it the name and address of its author, in case the letter accompanying it

should be mislaid. The following forms will serve as models of letters to publishers or editors:

NEWARK, N. J., Jan. 9, 1877.

MESSRS. PORTER & COATES,

GENTLEMEN: I send to you the manuscript of a book, to which I have given the title of ——. If, upon examination, it meets your approval, I shall be pleased to enter into arrangements with you to secure its publication. Of course I leave all business details until I learn that you are inclined to meet my desires favorably. Any questions which you may wish to ask me concerning my ideas in preparing such a work, I shall be pleased to answer. Also any suggestions which you may make which shall not too greatly alter the character and scope of the book, I shall willingly accept and act upon. Please let me hear from you at your earliest convenience. Enclosed you will find stamp for reply.

Yours, truly,

MRS. MARY W. GRAVES.

GERMANTOWN, PA., Feb. 9, 1877.

MESSRS. J. B. LIPPINCOTT & Co.,

GENTLEMEN: The accompanying manuscript is the result of long study and experience in the subject of which it treats. Being well acquainted with the class of literature to which it belongs, I am convinced that it fills a niche hitherto unoccupied. From the general character of your publications, I

am led to believe that my work may suit you. Will you examine it at your earliest convenience and let me know your decision in the matter? Business details can be deferred until I learn that you have given a favorable answer. Enclosed you will find stamp for reply.

Yours, respectfully,  
THEODORE WATSON.

The second and third sentences in the above letter are in a measure superfluous, since the publishers can judge of both these matters better than the writer. But it is sometimes a satisfaction for the author to say them, and they do no particular harm.

BROOKLYN, L. I., Sept. 24, 1876.

MESSRS. HARPER & BROTHERS, N. Y.,

GENTLEMEN: Please examine accompanying manuscript novel, entitled "The Great Mystery." If it meets your approval, you will please notify me, and we will enter into details as regards terms of publication. Whether you accept or reject it, let me hear from you at your earliest convenience. Enclosed you will find stamp for reply.

Yours, respectfully,  
MRS. ELIZABETH B. CONOVER.

WEST CHESTER, PA., Dec. 5, 1876.

EDITOR ——,

DEAR SIR: I send you enclosed an article entitled "——," which I offer for publication in your magazine. As I am but a young writer, I do not expect remuneration. I send stamps for its return in case it is rejected.

Yours, truly,  
MISS LUCY SNOW.

CLEVELAND, O., Feb. 17, 1877.

EDITORS ——,

GENTLEMEN: Please examine the accompanying manuscript and see if it reaches the standard which you require for publication in your magazine. If it proves acceptable, I leave the remuneration to yourself, as I am aware that each publisher has his own scale of prices. Enclosed are stamps with which to return manuscript if not accepted.

Respectfully,  
MISS CAROLINE ADAMS.

DUBUQUE, IOWA, Nov. 10, 1876.

MESSRS. EDITORS,

GENTLEMEN: Enclosed please find MSS. subject to your decision for your magazine. Price, \$10. If not accepted, please return. Stamps enclosed.

Yours, truly,  
MRS. MARGARET KING.

Authors frequently find it necessary to solicit reviews of their books from prominent publishers. Either of the following forms is appropriate :

Mrs. M. J. Evans presents her compliments to the editor of the —, and will feel obliged by the acceptance of the accompanying volume and such a notice in the — as he, upon examination, may feel that the work deserves.

HIGHTSTOWN, N. J., Sept. 4, 1876.

WHEELING, W. VA., Nov. 19, 1876.

TO THE EDITOR OF —,

DEAR SIR: You have already shown me such kindness in the reviews which you have given of my previous books, that I venture to trespass upon your attention again. I feel assured that a favorable notice in the columns of your paper, would greatly aid in the circulation of my book; and if, upon an examination of it, you find that you can conscientiously give it such notice, I shall ever remain,

Yours, most sincerely and gratefully,

MRS. C. B. CAMPBELL.

SPRINGFIELD, MASS., May 9, 1876.

EDITOR —,

DEAR SIR: I take the liberty of sending you an advance copy of my forthcoming work. Will you do me the favor to give it such notice in your paper as it seems, upon examination, to deserve? I shall

not shrink from your criticism, if it is honest and kind. By so doing you will greatly oblige

Yours, truly,

RICHARD H. CHAMBERLAIN.

The following letter is a form for requesting the loan of a book:

DEAR SIR: I should consider it a great favor if you would lend me the book entitled "The Geographical Distribution of Animals," which you showed me when I called upon you a few days since. I would like to examine it more carefully, and will take the utmost care of it, and return it in a few days.

Yours, truly,

EDWARD H. BUTLER.

To MR. J. B. MORTIMER.

The following is a reply in the affirmative:

DEAR SIR: Accompanying this note I send you the book which you requested. It gives me great pleasure to afford you the opportunity of examining it, for I am certain you will find much in it to corroborate opinions which you already entertain. But I must ask you to let me have it by the first of next month, as I shall then have occasion to use it.

Yours, very truly,

JOSEPH B. MORTIMER.

To MR. E. H. BUTLER.

The following is a reply in the negative :

MY DEAR SIR: I regret exceedingly that my rule never to permit my books to go beyond my own library, compels me to refuse to lend you the book which you desire. This rule I have been obliged, in self-defence, to make invariable, since if I lend to one, I must to all who ask me; and I have learned by sad experience that, by so doing, my books are never at home when I need them, and sometimes they never return at all. If I could do so, I should be glad to make an exception in your case. It will give me great pleasure to have you visit my library at any time, and examine that or any other work at your leisure. Believe me, as ever,

Yours, very sincerely,

JOSEPH B. MORTIMER.

TO MR. E. H. BUTLER.

The following note may be sent on returning a borrowed book :

DEAR SIR: I return you the book which you were kind enough to lend me, and with it please accept my warmest thanks for your kindness. If I can at any time render you a like favor, it will give me great pleasure to do so. I am, sir,

Yours, much obliged,

E. H. BUTLER.

TO MR. J. B. MORTIMER.

LETTERS REGARDING THE CHARACTER OF A  
SERVANT.

1492 ARCH STREET, PHILADELPHIA, May 2, 1876.

MADAM: Bridget Ryan, having replied to my advertisement in the *Ledger* for a cook, refers me to you for a character. I feel particularly anxious to obtain a good servant for the coming summer—the more so as my last occasioned me much trouble. I shall therefore feel obliged by your making me acquainted with any particulars referring to her character, and remain, madam,

Your very obedient servant,

MRS. CHARLES THOMAS.

To MRS. GENERAL WM. GREEN.

1215 PINE STREET, PHILADELPHIA, May 3, 1876.

MRS. CHARLES THOMAS,

MADAM: I take an early opportunity of acknowledging the receipt of your note. In regard to the character of Bridget Ryan, it gives me pleasure to say that she lived with me for two years, and during all that time I found her active, diligent and efficient. She is a superior cook, and I have full confidence in her honesty. The breaking up of my household last summer, in order to go into the country, was the occasion of my parting with her. I feel that I can recommend her with full confidence of her being likely to give you satisfaction. I am, madam,

Your very obedient servant,

MRS. WM. GREEN.



1215 PINE STREET, PHILADELPHIA, May 3, 1876.

MRS. CHARLES THOMAS,

MADAM: In replying to your note of inquiry, I beg to inform you that Bridget Ryan, who lived with me in the capacity of cook, left my service because I did not find her temper and habits in all respects satisfactory. She was thoroughly competent as a cook, but in other respects I cannot conscientiously recommend her. I remain

Yours, very truly,

MRS. WM. GREEN.

#### NOTES, DRAFTS, BILLS AND RECIEPTS.

The following is the form of a promissory note :

\$75.50.

Ninety days after date I promise to pay John Williamson, or order, seventy-five and  $\frac{50}{100}$  dollars, value received.

SAMUEL J. CARPENTER.

WOODBURY, N. J., Sept. 1, 1875.

This note is negotiable, but needs to be endorsed by John Williamson if it passes from his hands.

The next form we give is a common note of hand :

\$25.00.

For value received, I promise to pay Ira J. Webster, or bearer, twenty-five dollars the twelfth day of July, 1877, with interest from date.

JACOB H. SIMKINS.

PHILADELPHIA, Jan. 12, 1877.

The third form is a note for property :

Forty-five days after date I promise to deliver to George Payson, or order, at my wagon-shop in Camden, a good one-horse wagon, worth fifty dollars.

MICHAEL MCKINNEY.

CAMDEN, N. J., Oct. 5, 1876

We next give a form of a draft. To make this negotiable the same as a note, it is necessary for the person on whom it is drawn to write across the face of the draft "accepted" and sign his name. This is now as certainly a "promise to pay" as any other form we have given, and there is no commercial difference between them.

Ninety days after date pay to Robert Brougham, or order, one hundred and seventy-five dollars, value received, and charge to the account of

WILLIS BROTHERS.

PHILADELPHIA, Jan. 2, 1877.

The following is a proper form of a bill:

THOMAS CLARK, DR.

To Henry Morgan for labor furnished  
according to agreement . . . \$7.50

Received payment.

The following is a common form of receipt:

NEW YORK, July 7, 1876.

Received of Benjamin Halliday & Co. the sum of sixty-seven dollars and fifty cents as payment in full for services to date.

DAVID K. SCHERMERHORN.

\$67.50.

## CHAPTER II.

### *LETTERS OF CEREMONY.*

**U**NDER the general head of "Letters of Ceremony" we have included all letters of introduction, invitation, acceptance or refusal, of congratulation and of condolence. Several forms of these have already been given on previous pages. We now append additional forms:

#### LETTERS OF INTRODUCTION.

BUFFALO, N. Y., July 26, 1876.

MR. THOMAS J. BAILEY,

DEAR SIR: I send you this letter for the purpose of introducing Mr. Edward Grey, who desires to apply for the vacant situation in your office of which you spoke to me yesterday, and whom, from what I know of his capacity and standing with his former employer, I am sure you will find perfectly satisfactory if you decide to employ him.

Very truly yours,

ROBERT T. BURNHAM.

NEW YORK, Oct. 13, 1876.

MESSRS. GARRETTSON & Co.,

GENTLEMEN: The bearer of this is Agnes Grey, a lady who I am fully persuaded is competent to do

in a satisfactory manner the work you wish done. My acquaintance with her has led me to form a high opinion of her abilities; and whatever favor you may show her will be appreciated by

Yours, sincerely,

WALTER CUNNINGHAM.

The following introductory letter may be appropriate in a case where a person wishes to introduce to an intimate friend another person, a friend of the writer, about whom the recipient of the letter has often heard, and whose acquaintance he or she has desired to make:

CONCORD, N. H., Aug. 17, 1876.

MY DEAR FRIEND: I am certain I need only mention the name of the bearer of this letter, Mrs. Carrie E. Ellsworth, to ensure for her a most cordial reception from you. If anything more is needed to make this certain, let me remind you that whatever kindness and cordiality you may feel disposed to show her, will be regarded by me as having been shown to myself.

I remain, as ever, yours, most sincerely,

MRS. ELIZABETH W. STRONG.

TO MRS. ALICE B. PHELPS.

#### NOTES OF INVITATION.

The usual forms for invitations of various sorts will be found in a previous chapter entitled "Epis-

tolary Etiquette." We insert here various other forms, which may prove acceptable on special occasions. The following is an invitation to a private and unceremonious dinner :

DEAR JACK: My old friend, Captain Arnold, is coming to take dinner with me on Wednesday the 8th. As I am certain you will find pleasure in making his acquaintance (or meeting him, as the case may be), I trust you will join us at three o'clock.

Yours, truly,

HARRY FERGUSON.

The following is a proper form of acceptance :

FRIEND HARRY: I thank you for your kind invitation for the 8th. It will give me great pleasure to meet both yourself and Captain Arnold at the hour you name.

Yours, truly,

JACK HILLARD.

If the invitation cannot be accepted, the refusal may be couched in language something like the following :

MY DEAR HARRY: I regret that a previous engagement (or whatever may be the preventing cause) will prevent my acceptance of your kind invitation

to dine with you on the 8th. My regret is all the greater since I will lose the pleasure you promised me of such excellent companionship as that of Captain Arnold.

Yours, sincerely,

JACK HILLARD.

Ceremonious invitations must always be written in the third person, as in the forms given on pages 64, 65, 116, 117 and 118.

A young lady may, if she wishes to attend a party, ball or concert, or other place where an escort is required, and is provided with no suitable one, write to her affianced husband, or, if she is not yet engaged, to some friend of the other sex with whom she is on sufficiently intimate terms to venture to take such a liberty, and request him to accompany her. If any expense is to be incurred in thus attending her, she should purchase the admission cards and enclose them in her note to him. Such a note may read as follows:

Miss Ida Osgood presents her compliments to Mr. Charles Moore, and requests him to do her the favor of escorting her to the opera on Friday evening the 15th, if he has not already a previous engagement. Enclosed he will find tickets of admission.

When the parties are on the terms of intimacy usual between an affianced couple, a less ceremonious form of invitation may be allowed.

## LETTERS OF CONGRATULATION.

The occasions on which they are due, and the relations existing between writers and recipients being so varied, it is impossible to give more than the merest outline for letters of congratulation :

BALTIMORE, June 16, 1876.

MY DEAR TOM: Allow me to congratulate you upon your sudden and unexpected good fortune. I am convinced that no one would receive such fortune in a better, wiser or more humble spirit than yourself, and that no one more sincerely rejoices with you on account of it than does

Your faithful friend,

EDWARD B. WILLIAMSON.

To MR. THOMAS J. BROWN.

GERMANTOWN, PA., Jan. 4, 1877.

MY DEAR MRS. JONES: It has given me great pleasure to learn that your trials have been passed through safely, and that you are the happy mother of a fine boy. As a mother, I can myself enter into your feelings, and know how heartily you are to be congratulated in your present happiness. I shall do myself the pleasure of calling upon you when circumstances justify me in so doing. In the mean time, accept the assurances of my sincere sympathy, my warmest friendship, and my earnest desire that

you may have a speedy recovery to perfect health.  
I am, madam,

Yours, most truly,

MRS. MARY B. THOMPSON.

TO MRS. THEODORE JONES.

### LETTERS OF CONDOLENCE.

BOSTON, Nov. 23, 1876.

MR. HENRY D. INGALLS,

MY DEAR FRIEND: It has given me great pain to learn that so heavy a misfortune has fallen upon you. I trust that your affairs will not prove so bad as they seem at the first glance. If I can be of any service to you, do not fail to call upon me. And whatever happens, do not forget that I shall ever remain

Your faithful friend,

WILLIS B. RILEY.

WEST CHESTER, PA., June 4, 1876.

MRS. ELIZABETH K. RICHMOND,

DEAR MADAM: I almost hesitate to address you in this your hour of profoundest sorrow; and I only venture to do so in the hope that, though you are prostrated under the loss of your nearest and dearest earthly friend, you may still find a little sad satisfaction in the assurance that other friends are still left you to whom you are most dear. Your loss is an irreparable one, I am well aware, yet you must not allow yourself to be utterly cast down. For the



sake of your dear children and the friends who remain to you, if not your own sake, you must try, after a time, to gather a little strength and hope for the future. Sympathizing with your sorrow in your bereavement, I remain most sincerely

Your friend,

MRS. THOMAS J. CLARK.

LONG BRANCH, Aug. 14, 1876.

MY DEAR MISS MEREDITH: In times of such peculiar sorrow as yours, it seems almost like intrusion for any but the nearest and dearest friends to venture upon expressions of sympathy for you. Nevertheless, I should feel myself a traitor to that friendship which I have always felt and expressed for you if I did not give you some small token of the grief which I experienced when I learned of your recent bereavement. It is so sad a thing to be motherless that I can find no words of comfort to offer you. However, I cannot but hope that time may yet bring "healing on his wings," and that the deep poignancy of your grief may be assuaged. With feelings of the deepest sympathy and respect, I remain

Your sincere friend,

CAROLINE S. MARSHALL.

## CHAPTER III.

### *LOVE-LETTERS.*

PROBABLY there is no class of letters which consume so much relative time and thought and are the occasion of so much perplexity to their writers as love-letters; nevertheless, who would care to express other than his own feelings and his own words in writing a letter of declaration? Still, it is perhaps best to give a few models of these letters and their replies, which, though we certainly hope they may never be used, may yet serve as guides in such correspondence.

### LETTERS OF DECLARATION.

PHILADELPHIA, Mar. 1, 1877.

MY DEAR MISS MOORE: You cannot but have been aware for some time past that my feelings toward you have been stronger than those of mere friendship. Our long acquaintance has given me ample opportunity to learn the excellences of your character, and to prize them at their full value. It has also afforded you a like opportunity to judge whether I possess those characteristics which you

would desire in a husband. Am I presumptuous in hoping that you will consent to become my wife? Until I receive your answer I shall remain

Your anxious but no less ardent admirer,

GEORGE W. BURNSIDE.

CHESTNUT HILL, Feb. 14, 1877.

MY DEAR MISS ATHERTON: In spite of the briefness of our acquaintance, you have inspired me with such ardent affection that I risk all chance of failure in my impatience to know my fate. May I hope that you will learn to love me, if not as earnestly as I love you, at least with sufficient warmth to give me hope that at some future time I may be permitted to call you my wife? I shall await your answer with great anxiety. Meantime, I remain  
Your lover (if you will permit me to call myself so),

ALBERT J. BONHAM.

MY DEAR NELLIE: I love you. Will you be my wife?

Yours, most affectionately,

CHARLIE.

#### LETTERS OF ACCEPTANCE AND REJECTION.

MY DEAR CHARLIE: With the greatest pleasure.

Yours, with like affection,

NELLIE.

GERMANTOWN, Feb. 15, 1877.

MR. ALBERT J. BONHAM,

DEAR SIR: Your letter, which I have just received, has given me great pain. The honor which you have shown me in asking me to be your wife was as unexpected as it was undesired. I sincerely regret that I can give you no encouragement in your suit. Our acquaintance, brief as it is, has been of sufficient duration to satisfy me that we are in no way suited to each other. Nevertheless, I shall always prize your friendship, and hope that I may not be deprived of it. Thanking you for the honor that you have done me, and with deep regret that I must disappoint you, I remain

Sincerely your friend,

ADELAIDE ATHERTON.

PHILADELPHIA, March 2, 1877.

MY DEAR MR. BURNSIDE: How can I thank you for the honor you have done me in asking me to be your wife? It affords me the deepest satisfaction to assure you that my sentiments toward you are most favorable, and that I shall be both proud and happy to regard you as my future husband.

Yours, most sincerely,

CATHARINE MOORE.

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